THE MIGHTY CHRIST THE Saints Help:

OR,

A cleer Diſcovery of the MIGHTINESSE and Excellency of CHRIST in all things of, and concerning him: from the firſt Promiſe of him, to his laſt Appearing, and Kingdome. With *Application* thereof to the ſeverall *States* and *Conditions* of *Men*.

BEING

The Subſtance of ſeverall Sermons, preached at *Northwalſham* in *Norfolk*, upon

PSAL. 89. 19.

I have laid Help on One that is MIGHTY.

By *RICHARD BREVITER*, M. A. a poor Labourer in Chriſts Vineyard.
Commended by divers Miniſters of Jeſus Chriſt in *LONDON*.

Who is this that cometh from Edom, *with dyed Garments from* Bozrah? *this that is Glorious in his Apparel, traveling in the Greatneſſe of his ſtrength? I that ſpeak in Righteouſneſſe, Mighty to ſave,* Iſa: 63. 1.

LONDON: *Printed by* M. S. *for* Henry Cripps, *at the firſt Shop in* Popes-head-Alley *next to* Lombard-*ſtreet*. 1662.

MIGHTY OFFERT

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BEING

The substance of several Sermons, preached

[illegible] in Norfolk.

Psal. 89. 19.

I have laid Help, O [illegible] MIGHTY.

By RICHARD BREVITER, [illegible] a poor

Labourer in Christs Vineyard.

Commended by divers Ministers of [illegible] Christ

in LONDON.

Who is [illegible] from Edom [illegible] Garden

from Bozrah? this [illegible] Glorious [illegible]

[illegible] in the Garments of [illegible]

[illegible] in Righteousness, Mighty to [illegible]

LONDON: Printed by M. S. for Henry Cripps, [illegible]

[illegible] Shop in Brooks-land, [illegible]

Lombard-Street. 1662.

TO ALL

The *FRIENDS*, and *ENEMIES* of our *LORD JESUS CHRIST*, especially in *England*, *Scotland*, and *Ireland*.

FOR Christs, *and* your *sake*, *this plain* Treatise (*which about* two *years since was composed for a more* private *use*) *is now by the importunity of divers of the* LORDS Servants, *held forth to* publick *view*. *And though a sense of* my *own* weakneſſe, *and*

great unworthineſſe might have deterred me from this undertaking; *yet the* excellency, weightineſs, *and* ſuitableneſſe *of the Subject to* your preſent *conditions* (*which will I hope make* way *in your hearts for its entertainment*,) *hath encouraged me to* preſent it *to your conſiderations*.

Its chief deſign *and aime is to* lift up the SON OF MAN, *who both in his* Perſon, Merit, Spirit, Ordinances, *and* Servants, *is* (*by more than ordinary unbelief, profaneſſe, ſuperſtition, perſecution, and abounding of all ſorts of iniquity*) *ſo greatly* deſpiſed *and* rejected *of men*; *yea* (to the great reproach of Chriſtianity) *of* thoſe *that in words* profeſſe *to* magnifie *him above all*. *How*

How it will be accepted, and of what benefit it will be to you, who as yet are his ENEMIES *in your minds by wicked works,* (Col. 1. 21.) *I know not. This I can say, in all the* Reproofs, Cautions, Counsels, *and* Exhortations, *I have had it in my* heart, *earnestly to desire to be instrumentall to deliver* some of your souls *at least,* from perishing in your disobedience and rebellion against *CHRIST: For though you say peace and safety, while you walk in the imaginations of your own hearts; yet* great *is the* danger *that you are in, through your provoking this* MIGHTY ONE *against you. How easily, and suddenly can* He *break* you *with*

his rod of Iron, *and* daſh you in pieces like a Potters Veſſel? (*as* Pſalm. 2.) *And what though through his patience and* long-ſuffering, *you ſhould walk* many *years in the wayes of your hearts, and in the ſight of your eyes; yet know,* you muſt *at laſt,* (*and how ſoon, you cannot tell,*) appear before the Judgement Seat of this *Mighty One,* that you may receive the things done in your bodies, according to what you have done, whether it be good or bad, (2 Cor. 5. 10.) *And what account will you then be able to give to him of all your pride, covetouſneſs, and ſome of you of your curſing, ſwearing, deceit, drunkenneſs, malitiouſneſſe, uncleanneſſe, con-*

tempt

tempt of his Ordinances, perſecution of his Servants, and other high and horrid wickedneſſes, ſcarce to be paralelled among the worſt of Heathens. O fear and tremble before the true *and* living *GOD againſt whom you have ſinned; truſt not in your power, policy, friends, honours, eſtates, and ſuch like worldly enjoyments, which will not profit, nor help at all in the great day of the wrath of the Lamb,* (Prov: 11. 4.) *I ſhall leave with you* Luthers *Caution to ſome in his dayes:* viz: Take heed you be not found among thoſe roaring haughty Gentlemen, and Heaven-breakers, who do reſiſt the *Holy Ghoſt*, and *Gods Word*, and *boaſt* of their *own* ſtrength *and* ability.

And

And further, *in the ſpirit of meekneſſe, love and pity*, I beſeech you *ſo to* conſider *and lay to heart the things that are here following written, touching the GREAT KING OF THE WHOLE EARTH, as to* humble *your ſelves under his* Mighty *hand, to truſt in his mighty name, and to be obedient to his holy will; that (your ſins and tranſgreſſions being blotted out,)* you may in the end be made partakers of his *Heavenly* Kingdome and *Glory. AMEN.*

And You the *FAITHFUL, and* precious ſervants of the *LORD, eſpecially the* leaſt, *and* weakeſt *of the flock, who are* fearing *and ready to* faint *under the weight*

weight of preſent *preſſures, and apprehenſion of* future *troubles*; *For* your *furtherance, and* joy *of faith in this Wilderneſs, I have ſet my ſelfe to demonſtrate the* MIGHTINES, *and* ENGAGEMENT *of* CHRIST *to* HELP you in all Conditions.

And though I may truly ſay, I *have not told you* one halfe *of the* Greatneſs of his power, *and* wiſdome; *yet, I hope, what is here in much* weakneſs *diſplayed before you, ſhall become* mighty through God, *in ſome meaſure to* ſupport *and* comfort *you in your ſeveral ſolitudes and ſufferings here below, ſuch being the portion here of all that will live Godly in Chriſt Jeſus,* 2 Tim. 3. 11. *Acts* 14. 22.

Which

Which that it may be, I entreat you not curſorily *to* reade, *(as the manner of moſt is ;) but* ſeriouſly *to* weigh *and* carefully *to* hide in your hearts, *the words of truth, contained in* this Book.

And becauſe I *would not detaine you from the peruſal of what followeth,* I *onely, yet earneſtly* beſeech *you, by all the* help *you have received from* Chriſt, *by all the* conſolation *you have in* him, *and by all the* hope *you have of* future *Glory through* him, *that you* give all diligence *to walk more worthy of that* grace *wherein you* ſtand, *by being* more *ſerious, ſpiritual, humble, and holy in* all manner *of converſation ; eſpecially now when you are made to* eate *the* bitter fruits *of* former

mer wantonneſs. *Oh* ſin no more, leſt worſe things come unto you. *O* love, *and* ſerve *the* Lord Jeſus Chriſt, not in word, *and* in tongue, *(the common, and onely ſacrifice of moſt that are called Chriſtians)* but in deed, and in truth.

In a word, be very faithfull to him; *make* his *work*, your *buſineſs*; his *commandements*, your *Rule*; his *life*, your *example*; his SPIRIT, your HELP; his *name*, your *refuge*; *and* his *glory*, your *end: And if you do theſe things, you ſhall never fall.*

Now, what is here humbly offered for common good, may (by a bleſſing from on high) be of ſome uſe for the turning of the feet of ſome ſinners *from the wayes of* wicked-

wickedneſs; *and for the* ſtrengthening *the* weak *hands of ſome* Saints *in the work of* righteouſneſs, *to* continue *therein unto the* end, *to the* Glory *and* praiſe *of* this MIGHTY ONE, the LORD JESUS CHRIST; *is the prayer of*

Your ſouls friend and ſervant,

RICHARD BREVITER.

From my Study in *Norwich* this 2d of the 4th Moneth *June.* 1662.

WE *who deſire the* Exalting *of our* LORD JESUS CHRIST *that* MIGHTY ONE, *on whom the* LORD GOD *his father (and ours in him) hath* laid HELP; *having obſerved the holy end and ſcope of theſe* Sermons *on* Pſal. 89. 19. *Bleſſing his Glorious Name for his ſo aſſiſting his faithful ſervant herein; and finding the* Matter *according with what the* Author *hath well expreſſed in this his* Epiſtle; *doe therefore heartily joyne with him therein, in what he hath written to all the* Friends *and* Enemies *of our* LORD JESUS CHRIST.

James Nalton Miniſter of *Leonards Foſter Lane.*
Thomas Brooks.
Robert Bragge.
William Adderley.
H: Jeſſey.

THE MIGHTY CHRIST THE Saints Help.

PSAL. 89. 19.

I have laid help upon One that is Mighty.

THE precedent Psalm contain a mournful complaint to the Lord powred out in a way of prayer. This (especially the former part of it) is a pleasant Song of praise.

The subject of it, is the Lord.

The things which he mentions as most

ſweetly refreſhing his own ſoul, and moſt eminently conſpicuous in the Lord towards his people, are his mercy, faithfulneſs and power.

Firſt, His mercy, *Verſ.* 1. *I will ſing of the mercies of the Lord for ever.* So *verſ.* 2. *I have ſaid mercy ſhall be built up for ever.*

Secondly, His faithfulneſs, *verſ.* 1. *With my mouth will I make known thy faithfulneſſe to all Generations*; verſ. 2. *Thy faithfulneſſe ſhalt thou eſtabliſh in the very Heavens*; both manifeſted in his Covenant which he made with *David* and his ſeed; *verſ.* 3. *I have made a Covenant with my choſen, I have ſworn unto David my ſervant; thy ſeed will I eſtabliſh for ever, and build up thy Throne to all Generations.*

Thirdly, His power, *verſ.* 6. *Who in the Heaven can be compared to the Lord? who among the ſons of the mighty can be likened unto the Lord?* verſ. 8. *O Lord God of Hoſts, who is a ſtrong Lord like unto thee?* manifeſted by his works of

Firſt, Creation, *verſ.* 11. *The Heavens are thine, the earth alſo is thine; as for the world, and the fullneſſe thereof, thou haſt founded them; Verſ.* 12. *The North and the South, thou haſt created them.*

Secondly, Providence, verſ. 9. *Thou ruleſt the raging of the Sea, when the waves thereof ariſe thou ſtilleſt them,* ſhewed

Partly

Partly towards his enemies in their deſtruction, verſ. 10. *Thou haſt broken Rahab in pieces, as one that is ſlain; thou haſt ſcattered thine enemies with thy ſtrong arme.*

Partly, Towards his people in their ſalvation, verſ. 16, 17, 18. *In thy name ſhall they rejoyce all the day, and in thy righteouſneſſe ſhall they be exalted; for thou art the glory of their ſtrength, and in thy favour our Horn ſhall be exalted: for the Lord is our defence, and the holy One of Iſrael is our King.*

The Pſalmiſt having ſpoken largely of the power of God, returns to that with which his heart was moſt affected, *The precious Covenant of God* made with *David*, expreſſed *verſ.* 3. and ſhews at large the particulars of it, what great things God would do for him, and how great and mighty he would make him: and for a confirmation of faith in this great promiſe of God, the Pſalmiſt declares

Firſt, The Original of *Davids* power and authority, *viz.* that it was from God, from Heaven: he was no Uſurper, nor Obtruder, neither of mans, nor his own, but of Gods exalting, for ſo God ſaith, *I have exalted one choſen out of the people, I have found David my ſervant, with my holy Oyle have I anointed him.* So *Pſal.* 2. 6. *Yet have I ſet my King upon my holy Hill of Sion.* *Peter* and the other

Apostles speaking of Jesus before the Council said, *Him hath God exalted with his right hand, to be a Prince and a Saviour.* And therefore the Lord challengeth a peculiar propriety in *David* above all the Kings of the earth, calling him his King, *My King.*

Secondly, The Lords discovery of it before he did it; And to whom? *Not unto the Princes of this world, but unto his holy One Samuel, who anointed David in the midst of his brethren,* 1 *Sam.* 16. 1, 3, 12. By some the word is translated in the Plural Number, *Sanctis tuis,* to thy holy Ones, to wit, the Prophets, *Samuel,* and *Nathan,* one of which anointed *David,* and the other fore-told of the perpetuity of his Kingdome, 2 *Sam:* 7. 12, 13, 14, 15, 16. Yea, the Lord spake the same thing to his holy One *David* by the mouth of his servant *Nathan,* 2 *Sam:* 7. 17. *According to all these words, and according to all this vision, so did Nathan speak unto David.*

From the discovery of it, we may

First, Observe;

That it hath been Gods way of old, when he hath had any great, and remarkable thing to do for, or upon a people, to reveal it unto his servants the Prophets.

Amos

Amos 3. 7. *Surely the Lord will do nothing, but he revealeth his ſecret unto his ſervants the Prophets.*

More particularly

Secondly, Obſerve;

That the diſcovery of Gods exaltation of Chriſt, his True, and Great Holy One, ſanctified and ſeperated above his fellows, was firſt made to his Holy Ones.

Thirdly, The manner of diſcovery thereof, and that was by viſion, God in divers manners ſpake in times paſt unto the Fathers, ſometimes, but rarely by Oracle, it being a wonderfull condeſcention on Gods part, and more than ordinary honour to the perſon to whom he ſo ſpake; this honour God put upon *Moſes*, as he told *Aaron* and *Miriam*, *With him will I ſpeak mouth to mouth*, Numb. 12. 8. Sometimes, and more commonly, In viſions, and in dreams, *Numb*: 12. 6. It was in viſion God ſpake to his Holy One, when he made diſcovery of his Grace; *Then thou ſpakeſt in viſion to thy Holy One.*

Here are two things chiefly to be enquired into.

Firſt, The mercy provided, and that is a King; not a mean, weak one, unfit for the

Throne, but a *Mighty One*, *I have laid help upon One that is Mighty*: if it be askt, Who is this King? the 20. *verſ.* is in anſwer, *I have found David my ſervant, with my holy Oyle have I anointed him.* Of him the Lord hath ſpoken, ſaying, *By the hand of my ſervant David, I will ſave my people Iſrael out of the hand of the Philiſtims, and out of the hand of all their enemies*, 2 Sam. 3. 18. It is both *David* the ſon of *Jeſſe*, and Chriſt the ſon of *David* according to the fleſh, who was alſo *Davids* Lord, of whom *David*, eſpecially in his Kingly Office was a Type and Shaddow, who is alſo called *David*, *Hoſ.* 3. 5. And *Ezekiel* propheſying of the Kingdome of Chriſt, a long time after *David* the ſon of *Jeſſe* was fallen aſleep (having ſerved his Generation according to the will of God) ſaith, *I will ſet up one ſhepherd over them, even my ſervant David, I the Lord will be their God, & my ſervant David a Prince among them*, Ezek. 34. 23, 24. Again, *David my ſervant ſhall be King over them; my ſervant David ſhall be the Prince for ever*, Ezek. 37. 24, 25. This is that *David* that liveth for ever, the Lord Chriſt that *Mighty One*, mightier, and higher than all others, as the Lord hath promiſed, *verſ.* 27. *Alſo, I will make him my firſt-born, higher than the Kings of the earth*; which words agree exactly to the Lord Chriſt, who is

ſaid

ſaid to be *The firſt-born of every creature, the Beginning, the firſt-born from the dead, that in all things he might have the preheminence*, Col. 1. 15, 18. And by *John*, to be *The firſt begotten of the dead, and the Prince of the Kings of the Earth*, *Rev:* 1. 5. And this is he that the Pſalmiſt principally ſings of, as he doth alſo in other Pſalms, who is, and ſhall be ſo great a bleſſing to Gods people.

Secondly, The people who partake of this mercy, over whom this King, this *Mighty One* was ſet, that he might help them, are not all the people of the world, not his foes, ſuch as hate him; nor the proud and mighty ones of the earth, who deſpiſe and oppoſe him (though he be Lord over them alſo) but they are Gods people; one Tranſlation addeth, *I have put help upon a Mighty One for my people.* They are Gods people *Iſrael*, the weakeſt and ſmalleſt of all people, not onely *Iſrael* according to the fleſh, but alſo *Iſrael* according to the ſpirit, *Jer.* 23. 5, 6. *Luke* 1. 32, 33. Who by reaſon of their weakneſſe, and ſmallneſſe, the craftineſs, mightineſs, and multitudes of their enemies, ſtand in as much need of the Lord of Chriſt, the ſon of *David*, (That *Mighty One*) to help and ſave them, as ever *Iſrael* after the fleſh did of *David* the ſon of *Jeſſe*, (That *Mighty One*) to deliver them

from their Oppreſſors.

I have laid, or *put help upon One that is Mighty, A Champion, one ſtrong, and able to help my people.*

Theſe words may be conſidered

Firſt, Generally and largely, as they contain the care, and goodneſs of God in General to his people.

Secondly, Specially and ſtrictly, as they point out the particular thing wherein God is ſo good to his people.

From the General and large Conſideration of the words

Obſerve;

That the condition of the people of God in this life, is ſuch as they ſtand in need of help.

Though this be not expreſſed in words, yet it is neceſſarily implyed; for help ſuppoſeth need, and we are ſure that the Lord the moſt wiſe Agent, doth nothing in vain, he doth not ſend help to them that need it not.

For demonſtration of which (ſeeing I intend not to inſiſt long upon it) I ſhall only mention

Firſt, The many and mighty Perſecutors under whom they have lived (who have been ſtronger than they) the four great worldly Monarchies, *viz: Babylonian, Perſian, Grecian,*

Grecian, and *Roman*, ſet forth by the four terrible Beaſts mentioned *Dan.* 7. whoſe natures are to tear and devoure: of which the laſt (under whoſe power yet they are) is moſt dreadfull, and exceeding ſtrong: whereupon they ever did, and (being not yet delivered out of the hands of all the mighty Ones that hate them) do ſtill want the help of ſome other.

Secondly, The ſore bondage and oppreſſion which their enemies have, and do keep them in (for the ſeed of the Serpent eſpecially being prevalent, cannot but perſecute the ſeed of the woman) by reaſon of which they have in their ſeveral Generations ſighed, groaned, and howled (as they do alſo to this very day in the Nations of the world, do plainly ſhew that they have, and ſtill ſtand in need of a ſtronger arm than their own to deliver them.

Thirdly, The ſtrong cryes, and earneſt prayers heretofore, and now alſo put up to the Lord for help (which elſe were to no purpoſe, except to mock the Almighty) do ſpeak aloud the truth of this Aſſertion; *That their condition is ſuch, as they ſtand in need of help.* And it is not the worſe, but the better for the people of God, that their condition is thus; for though it be a manifeſt evidence

evidence and demonſtration of their own weakneſs, and ſelf-inſufficiency; yet the great goodneſs and deep wiſdom of God is in it, thereby with-holding occaſion from them of truſting, and glorying in themſelves (an evil which they are exceedingly prone to) and as it were neceſſitating them (of whom otherwiſe he ſhould too ſeldome hear) to a daily recourſe to, and continual dependance upon himſelfe for help in every time of need; by means of which they are ſafely preſerved, and their Heavenly Father is daily glorified.

Secondly, Obſerve;

The Lord himſelf doth provide help for his people in their ſeverall conditions.

I have laid help, &c. He doth not leave them without help in trouble (as the gods of the Heathen do thoſe that ſerve them) neither doth he leave it to others who are unable and cannot, or unfaithful and will not do it; but that they may not be failed in any time of need (they being a peculiar treaſure unto him above all people) he undertakes it himſelf for them (though he doth oftentimes make the meaneſt and weakeſt creatures an help to them,) ſo that they may truly ſay, *Our help cometh from the Lord*

Lord which made Heaven and Earth. And this is the great priviledge and advantage which the people of God have above others, that they are the people whom the Lord careth for, according to that of *Jacob*, *Deut.* 33. *ult. Happy art thou O Iſrael, who is like unto thee O people ſaved by the Lord, the ſhield of thy help, and who is the ſword of thy excellency.*

Thirdly, Obſerve;

The Lord doth lay in a ſufficiency of help for his people in their various conditions.

What God doth, he doth to purpoſe; he diſpenceth full mercies and bleſſings to his people. *I have laid help upon One that is Mighty.* The Lord layes in a ſufficiency of help for ſervice, as alſo to ſave and deliver out of trouble.

Sometimes he layes help upon Angels, thoſe *Mighty Ones*, who excell in ſtrength, for his people, as he did in *Hezekiahs* time, he ſent an Angel who ſmote in one night 185000 in the Camp of the *Aſſyrians*, *Iſa.* 37. 36. He ſent an Angel to the help of the three children in the exceeding hot furnace, who did ſufficiently help, *For the fire had no power upon their bodyes, nor was an hair of their head ſinged, neither were their Coats changed, nor the ſmell of fire had paſſed on them,*

Dan:

Dan. 3. 27. And also to *Daniel*, when he was in the Lyons Den, who did help effectually, for he was taken up out of the Den, *and no manner of hurt was found upon him*, *Dan.* 6. 23. And likewise to *Peter* in Prison, *Acts* 12. 7, 10.

Sometimes he layes help upon men, who of weak, he makes mighty to help; he made *Moses* and *Joshua* mighty ones, and sent them to the help of his people, he made *Gideon* a mighty man of valour, and said unto him, *Go in this thy might, and thou shalt save Israel from the hand of the Midianites*; he made *Ehud* a man left-handed, as also *Deborah* a woman, mighty for the help and deliverance of his people. (*Jude* 3. 4.)

Sometimes he layes help upon other Creatures, as upon the Stars, *Judg.* 5. 20. The Stars in their courses fought against *Sisera*; upon Hail-stones, for with them the Lord holpe *Israel* against the five Kings of the *Amorites*, and it was help sufficient, for they were more which dyed with hail-stones, then they whom the children of *Israel* slew. (*Jude* 10. 11.)

Reasons why the Lord doth lay in a sufficiency of help for his people.

Reason 1. From that All-sufficiency, and perfection of power which is in the Lord; every thing as it is in Essence and Being, so it

it is in act and operation; and according to this Maxim, the Pſalmiſt ſings of the Lord, *Pſal.* 147. 5. *Great is our Lord, and of great power.* As alſo, *Pſal.* 86. 10. *Thou art great, and doſt wondrous things*; ſo that the Lord being Allmighty, and All-ſufficient in himſelf; for him to lay in a ſufficiency of help for his people, is but to act according to himſelf.

Reaſon 2. From that height of affection which is in the Lord towards his people, they being his peculiar treaſure above all people, his ſons and daughters, the people of his love; this *Moſes* mentions as the cauſe of that ſufficiency of help which the Lord afforded to them in *Egypt*, *Deut.* 7. 8. *Becauſe the Lord loved you, &c. hath the Lord brought you out with a mighty hand, and redeemed you out of the houſe of Bond-men, from the hand of Pharoah King of Egypt.* This is alſo recorded, *Jer.* 31. 3. 9. as the reaſon of the great things God will do for *Iſrael.* --*I have loved thee with an everlaſting love.* --*For I am a Father to Iſrael, and Ephraim is my firſt-born.*

Reaſon 3. From his exceeding tenderneſs of his own Name, leſt that ſhould ſuffer, upon this account the Lord oft ſpared his people, *Ezek.* 20. 9. 14. 22. 44. *I wrought for my Names ſake, that it ſhould not be polluted before the Heathen.* So God will help ſufficiently

ficiently fot his Name ſake, leſt the enemy (who is alwayes ready to blaſpheme) ſhould reproach him, and either ſay, God would not help his people according to their need, and ſo the glory of his goodneſs ſhould be ſomewhat darkned; or elſe he could not, and ſo the glory of his powet ſhould be eclipſed; with this Argument *Moſes* pleaded with God to help and ſave his people, *Numb*: 14. 13, 14, 15, 16. *Deut*. 9. 26, 27, 28.

I ſhall add no more to the confirmation of that which the Saints of the moſt High have ſo much experienced in their ſeverall Generations. And leave alſo the improvement of all to Gods faithful Ones in their various conditions; and haſten unto a more ſtrict and particular conſideration of the words, which will afford theſe two Obſervations;

First,
That Chriſt Jeſus is a Mighty One.

Secondly,
That the Lord hath appointed this Mighty One to be for an help to his people.

First, *Chriſt Jeſus is a Mighty One.*

The

The Pſalmiſt ſinging of him, ſaith, *Gird thy ſword upon thy thigh, O moſt Mighty,* Pſal. 45, 3. *Iſaiah* prophecying of him, ſaith, *His Name ſhall be called Wonderful, Councellour, The Mighty God,* Iſaiah 9. 6. The Angel declaring unto *Mary* his Mother what manner of Son he ſhould be, ſaith, *He ſhall be great, and called the Son of the Higheſt, and the Lord God ſhall give unto him the Throne of his father David,* &c. *Luke* 1. 32. *John* alſo teſtifying of him according to the Revelation of him which God gave unto him, calleth him *Allmighty, Rev:* 1. 8. I ſhall forbear to add more particular places, the whole Scriptures both of the Old, and New Teſtament, being a large proof of this thing.

Mighty, is a word of large Extent, and of various Acceptation. Sometimes it is taken Generally, for any eminent, excellent One, that is greater than others; ſo it is uſed *Gen:* 10. 8. where it is ſaid of *Nimrod, He began to be a Mighty One in the earth, i. e.* One great, and famous, excelling others; and in this ſenſe Chriſt is a *Mighty One,* greater than others, *In all things having the preheminence*; as the Apoſtle ſpeaketh, and as ſhall be ſhewed at large.

Sometimes it is taken particularly, and ſpecially.

Firſt,

Firſt, For one that is rich and wealthy; thus it is uſed *Ruth* 2. 1. where it is ſaid, *Naomi had a kinſman of her husbands a mighty man of wealth.* Alſo 2 *Kings* 15. 20. The rich man is uſually called *mighty*: in this reſpect Chriſt is a *Mighty One*, he is a rich, wealthy One, and that both in reſpect of

1. Spiritual and Heavenly things, he is ſo rich, *That in him dwelleth all the fullneſſe of the God-head bodily.* He hath more of the Spirit than others, being full of all grace, wiſdome, and knowledge; yea, full of Unſearchable Riches, according to that of *Paul, Epheſ.* 3. 8. *That I ſhould preach among the Gentiles, the unſearchable Riches of Chriſt.*

2. All other things, for he is *heir of all things, Heb.* 1. 2. All corn, wine, wool, and flax, all the beaſts of the Forreſt, and the Cattel upon a thouſand hils, all the Fowls of the mountains, and every thing that moveth in the waters, are his; *yea, the earth is his, and the fullneſſe thereof, the round world, and all that dwell therein,* Pſal. 24. 1. See what an inheritance his father hath given him, *Pſal.* 2. 8.

Secondly, For one that hath power and ſtrength: ſtrong men are mighty men; and in this ſenſe Chriſt is a *Mighty One*, being full of power and ſtrength. The Apoſtle ſpeaking

ſpeaking of him, ſaith 1 *Cor.* 1. 24. *Chriſt, the power of God.*

Thirdly, For one that is exceeding valiant, that doth moſt vigorouſly put forth, and act his ſtrength, ſuch an one is ſaid to be a mighty man of valour, full of courage, in this ſenſe alſo, Chriſt is a *Mighty One*; he hath not onely ſtrength, but he doth mightily exert, and put it forth, ſo that he makes his power to be ſeene, *the very ſpirit of Might doth reſt upon him*, Iſa. 11. 2. which he doth ſhew forth in all his workes.

Fourthly, For one that hath rule, and Authority, he is a Mighty One, and thus Chriſt is a Mighty One.

Firſt, He is Mighty in regard of the extent, and univerſality of his power, and Authority, as to the ſubject of it; it is over all, *for God hath put All things in ſubjection under his feet*; he hath left nothing that is not put under him, he hath

Firſt, All in the Church under him, All Ordinances, all offices, all gifts, all Adminiſtrations, all conſciences under him, *Eph.* 1. 22. *He hath put all things under his feet, and gave him to be the head over all things to the Church.*

Secondly, All in Heaven under him, he ſaid of himſelfe, *Math.* 28. 18. *All power is given unto me in Heaven*; and it is ſaid,

1 *Pet.* 3. 22. that he is gone into Heaven, and is on the right hand of God, Angels, and Authorities, and powers being made subject to him, so that all in heaven is under him, the Father onely excepted, who *did put all things under him*, 1 *Cor.* 15. 27.

Thirdly, All in Hell under him, the Devils themselves being subject unto him.

Fourthly, All in this world under him, He hath all principality, power, might and Dominion under him; he hath power over all the Kings, and Kingdomes of the world, therefore he is said *to be the Prince of the Kings of the Earth, and to be Lord of Lords, and King of Kings*, Rev. 1. 5. & 17. 14.

Fifthly, All in the world to come under him; so much is hinted, *Heb.* 2. 5, 8. *For unto the Angels hath he not put in subjection the world to come*, that is, Honour peculiar to his Son, under whose feet *he hath put all things in subjection* (though now we see not yet all things put under him) so much is expressed *Eph.* 1. 20. *God hath set him at his own right hand in the heavenly places, farre above all principality, and power, and might, and dominion, and every name that is named not onely in this world, but also in that which is to come.*

Secondly, He is Mighty in rule, and Authority, in regard of the Measure of it, he hath not onely power over all, but he hath all

all power over all, *Math.* 28. 18. *All power is given unto me in Heaven, and Earth*; he hath an Abſolute diſpoſe of all things; he doth whatſoever he will in the Church, in Heaven, in Earth, in Hell; God hath ſet him up over all, and left all things to him, *Joh.* 5. 22. *The Father judgeth no man, but hath committed all Judgement to the Son*, ſo that he hath power to ſet up, and pull downe, to ſave and to deſtroy, what and whom he will. Thus it appeareth that Chriſt Jeſus is a Mighty one in every ſenſe, and acceptation of the word.

Chriſt may be Conſidered,

Firſt, In reſpect of his Eternall Eſſence, and being, as he was one with the Father before the Foundation of the world was laid, and ſo conſidered he is a Mighty One, the onely Mighty One from everlaſting, the true God bleſſed for ever; the Apoſtle ſpeaking of him with reference to his eternall eſſence, ſaith, *Phil.* 2. 6. *Being in the Forme of God, thought it not Robbery to be equall with God*; thus he is the Mightieſt, Higheſt God.

Secondly, In reſpect of his Mediatourſhip as he took upon him to come between God, and man, to tranſact all matters between them; and thus conſidered, he is a Mighty One.

Foure things especially about his Mediatourship in Generall, speak forth the Mightinesse of Christ.

First, The singularity, and oneneſs of the person Mediating, not Many, not a Few, not two, but *One Mediator* between God, and man, *the Man Christ Jesus*, 1 Tim. 2. 5. There was none with him in his difficult worke of Mediatorship, but he carried it on alone, there was none with him to helpe him, therefore his own Arme brought salvation both unto him, and us, which speaks him to be a Mighty One; *Moses* was a Mighty one, in that he stood, and that alone between the Lord, and the Children of *Israel* on the Mountaine, and yet but a shaddow of this One great Mediator, Christ Jesus.

Secondly, The Greatnesse of the persons between whom he doth Mediate, he is usually a Mighty One that is Mediator between either Mighty Persons or Nations, even the greatest, mightiest, and most excellent One they can finde, then how Mighty must he be that is Mediator between the Almighty, Highest God, and Man the chiefe of the Creatures.

Thirdly, The weightinesse of the Matter it being of greatest concernment, no lesse than the bringing of souls (which were a-

far

far off) unto God, 1 *Pet.* 3. 18. the making ſinners righteous, yea righteouſneſs, 2 *Cor.* 5. 21; the reconciling all things in heaven, and earth unto God, *Col.* 1. 20. the turning away Gods wrath from ſinners, the deſtroying of the enmity that is in their minds againſt him, and ſo the ſalvation of them that are loſt.

Fourthly, The exact performance, and accompliſhment of the whole buſineſs; According to what was prophecied of him, *Dan.* 9. 24. *He did make reconciliation for iniquity, and brought in Everlaſting Righteouſneſſe*; He did not begin, do ſomething, and then faint, and leave his work imperfect, but he finiſhed it, and that to the Glory of his Father that ſent him; as himſelfe teſtifieth in his prayer to his Father, *Joh.* 17. 4. *I have glorified thee on the Earth, I have finiſhed the worke which thou gaveſt me to do*; ſurely he is a Mighty One.

Demonſtrations of the Mightineſſe of Chriſt, the Mediator.

Firſt, He is a Mighty One in his Originall, and riſe, from whence he came; himſelfe told the *Jews*, Joh. 8. 23. *That he was from above, and not of this World, and that he proceeded forth, and came from God:* When *John* heard he was come, and manifeſted himſelfe

ſelfe by preaching, and Baptizing, magnified him upon this account, *Joh.* 3. 31. *He that cometh from above is above all*; He that cometh from Heaven is above all; And by this the Apoſtle doth diſtinguiſh him from, and exalt him above the firſt *Adam*, 1 *Cor.* 15. 47. *The firſt man is of the Earth Earthly, the ſecond man is the Lord from Heaven.*

Secondly, He is a Mighty One in the firſt promiſe of him, the firſt hint, and report of him is of a Mighty One, a Conquerour of the Devill, In that this bleſſed ſeed of the Woman ſhould bruiſe the Serpents head, according as it is written, *Gen.* 3. 15. *I will put Enmity between thee, and the Woman, and between thy ſeed, and her ſeed; It ſhall bruiſe thy head, and thou ſhalt bruiſe his heele*; the firſt appearance, and coming forth of Chriſt in the promiſe, is as of a Mighty one prevailing againſt mans mightieſt Enemy, the Devill.

Thirdly, He is a Mighty One in the Types of him:

Firſt, In the multitude of them, every thing almoſt (which was before him) being a Type, and ſhaddow of him, as the Paſſe-over, Rock, Mannah, Brazen-Serpent, 1 *Cor.* 5. 7. *Joh.* 6. 32, 48, 50. 1 *Cor.* 10. 4. *Joh.* 3. 14, 15. The Prieſts, Tabernacle, Altar, Sanctuary, the Feaſts, Sacrifices, and all

all the Ceremoniall rites, *Col.* 2. 16, 17. *Heb.* 1. *ad* 11 verſe; *Aarons* Bells (as one ſaith) ſounded Jeſus Chriſt, and him crucified; ſurely he is ſome Mighty one indeed that the Lord did fore-ſignifie by ſo many things.

Secondly, In the Mightineſs of them (I meane the perſonall Types of him) who were not meane, but mighty ones; As *Adam* whom God made ſo mighty, giving him Lordſhip over the Creatures, was a type of him that then was to come, *Rom.* 5. 14. *Melchiſedec* that great, and mighty one, of whoſe greatneſs the Apoſtle exhorts the *Hebrews* to conſider, *Heb.* 7. 4. Now conſider how great this man was, unto whom even the Patriarch *Abraham* gave the tenth of the ſpoils; was a Type of Chriſt. *Moſes*, *Joſuah*, *David*, thoſe Great, and eminent Saviours and Deliverers of the Children of *Iſrael* were but types and ſhaddows of that Great, and mighty Saviour, and Deliverer of his people, Jeſus Chriſt. And if the ſhaddows be thus Mighty, the body, and ſubſtance muſt be very Mighty.

Fourthly, He is a Mighty One in the Prophecies of him, I ſhall not lay any weight upon the predictions of him to the Gentiles by the famous *Sybils* (to whom much is attributed by ſome) who are ſaid

to Prophecy of him as of a Mighty One, an universall King, that should be Lord over *Romanes* and all others;

Nor yet upon Diabolicall Oracles mentioned in History, as the Answer of *Apollo* from *Delphos* to *Augustus Cæsar* the Emperour (demanding of him, who should reigne after him) after long waiting, That an Hebrew child that ruleth over the blessed Gods, commandeth me to leave this Habitation, and out of hand to get me to Hell, but yet do you depart in silence from out Altars; which caused *Augustus*, after much musing, to returne to *Rome*, and to build there an Altar in the Capitall, with this Inscription (as *Nicephorus* affirmeth) *Ara primogeniti Dei*, The Altar of Gods first begotten Son: But I passe by these things, and shall speak of him onely as he is prophecied of in the holy Scriptures, according to which he will appeare to be a very Mighty One.

First, In that he was prophecied of at all, for the Prophets for the most part foretold of great things to come to passe. Great changes, and alterations in the world, Great deliverances, Great prosperity, Great Judgements, and desolations, Great Warres, Famines, Pestilences; as also of Great and Mighty Persons, Families, Cities, Nations, as of the five Mighty Monarchies, the Man

of

of ſin, that mighty one, who oppoſeth, *and exalteth himſelfe above all that is called God*, 2 Theſ. 2. 4. the Mighty Beaſt, whom the world worſhip, ſaying, *Who is like the Beaſt? who is able to make warre with him?* Rev. 13. 4. The Great Whore, *that ſitteth upon many waters*, and the falſe Prophet that worketh Miracles; ſo that Chriſt is a Mighty One, being One prophecied of.

Secondly, In that he is prophecied of by all the Prophets in their ſeverall ages, and generations, Gods holy Prophets which have been ſince the world began, have prophecied of him, *Luk.* 1. 70. As Chriſt was in the way with the two Diſciples going to *Emaus*, beginning at *Moſes*, and All the Prophets, he expounded unto them in all the Scriptures, the things concerning himſelfe; there was ſomthing in *Moſes*, and all the Prophets concerning him: And this doth accord with what he minded his Diſciples of, which he had formerly ſpake to them, *That all things muſt be fulfilled which were written in the Law of Moſes, and in the Prophets, and in the Pſalmes concerning him*, Luk. 24, 27, 44. *Philip* having ſeene Jeſus, ſpeakes of him with Great affection to *Nathaniel*, as of a Mighty One upon this very account, *We have found him of whom Moſes in the Law and the Prophets did write, Jeſus of Nazareth, the*

the

ſon of Joſeph, Joh. 1. 45. And *Peter* told the *Jews*, that God ſhewed by the mouth of *All his Prophets*, that Chriſt ſhould ſuffer, *Acts* 3. 18. And ſpeaking of Chriſt to *Cornelius*, and thoſe with him, ſaith, *To him give All the Prophets witneſs*, &c. *Acts* 10. 43. Surely he is a Mighty One of whom all the Prophets have ſpoken.

Thirdly, In that All of Chriſt is prophecied of, not onely his ſufferings, and the glory which ſhould follow, in the Generall, but his coming, the time, the Tribe out of which he ſhould ſpring, his birth, the place thereof, his offices, workes, particular ſufferings, death, reſurrection, Aſcention, ſeſſion, and coming againe, and whatſoever elſe was, and is to be fulfilled in him, and by him, is ſpoken of in the Prophets; And certainly he is no Ordinary Perſon whom the Spirit of God did ſo carefully predeclare in all things belonging to him.

Fourthly, In that he is the ſumme, and All of the Prophecies; for what are they but Chriſt in his Sufferings, and Glory, they having all ſome reference, and tendency unto him; yea all the Great things prophecied of, as the Converſion of the Jews, the coming in of the fulneſs of the Gentiles, the pulling downe high, and lofty things, the eſtabliſhing of Juſtice and righteouſneſſe

in

in the Earth, the powring out of more abundance of the Spirit, and all other Great things, are in a ſubſerviency unto him, and have a ſpeciall reference to his exaltation, and kingdome.

Fifthly, In the Matter of the prophecies concerning him, which I ſhall reduce to theſe three heads.

Firſt, What he ſhall be, and have; *Balam* prophecying of *Iſraels* happineſs, ſaith, *His King ſhall be higher then Agag, and his kngdome ſhall he exalted, out of Jacob ſhall come he that ſhall have dominion*, Numb. 24. 7, 19. The Pſalmiſt ſpeaking of Chriſt, ſaith, *That he ſhall have the Heathen for his Inheritance, and the uttermoſt parts of the earth for his poſſeſſion*, Pſal. 2. 8. He ſhall be exalted, extolled, and be very high, *Iſa.* 52. 13. He ſhall have a portion with the Great, and divide the ſpoile with the ſtrong, *Iſa.* 53. 12. He ſhall not onely be Ruler in *Iſrael*, but alſo Great unto the ends of the Earth, *Micah* 5. 2, 4. Yea, he ſhall be King over all the Earth, *Zach.* 14. 9.

Secondly, What he ſhall do; He ſhall judge the poore of the people, he ſhall ſave the children of the needy, and ſhall breake in pieces the Oppreſſor, *Pſal.* 72. 4. He ſhall rule in the midſt of his Enemies, he ſhall Judge among the Heathen, he ſhall fill the places

places with the dead bodies, he shall wound the Heads over many Countreys, *Psal.* 110. 2, 6. He shall smite the Earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked, *Isa.* 11. 4. He shall reigne and prosper, and shall execute Judgement and Justice in the earth; He shall build the Temple of the Lord, and he shall beare the Glory, and shall sit and rule upon his Throne, *Zach.* 6. 13. He shall overcome the Beast, and the Kings of the earth, *Rev.* 17. 14. & 19. 19, 20. These and other mighty things are spoken of Christ that he should do.

Thirdly, What others shall be, and do towards him. Unto him shall the Gathering of the people be, *Gen.* 49. 10. To him shall the Gentils seeke, *Isa.* 11. 10. The Kings shall shut their mouths at him, they shall be dumb, and not dare to speak in his presence, *Isa.* 52. 15. They that dwell in the Wilderness shall bow before him, and his Enemies shall lick the dust; The Kings of *Tarshish*, and the Isles shall bring presents; the Kings of *Sheba* and *Seba* shall offer gifts; yea all Kings shall fall downe before him, and all Nations shall serve him, *Psal.* 72. 9, 10, 11. At his Name every knee shall bow, of things in heaven, and things in earth, and things under the earth, and every tongue

tongue ſhall confeſſe that he is Lord, *Phil.* 2. 10, 11. All which ſpeak Chriſt to be a Mighty One.

Fifthly, He is a *Mighty One* in the expectation of the people.

First, In the expectation it ſelf; he was one lookt for before his coming, the people were in expectation of him, and the expectation of the people is not ordinarily of mean and ordinary perſons, like themſelves but of great and mighty ones, of ſuch, as ſome way or other excell others.

Secondly, In the nature and manner of their expectation, it was not a faint and dull, but a ſtrong and earneſt expectation; they did expect him, and expect him much, they did expect him with deſire and longing, according to his own words to his Diſciples, *I tell you that many Prophets and Kings have deſired to ſee thoſe things which ye ſee, and to hear thoſe things which ye hear*, *Luke* 10. 24. Therefore when God ſent any one into the world more excellent than others, they thought it might be he. The *Jews* as ſoon as they heard of *John* Baptiſt preaching and baptizing in the wilderneſſe, ſent Prieſts and Levites from *Jeruſalem* to ask him, *Who he was?* ſuſpecting he might be the Chriſt, *John* 1. 19. And when Chriſt was come, they not knowing it was he, came round about

about him as he was in Temple, and said unto him, *How long dost thou make us to doubt?* (or *Dost thou kill us?* τὴν ψυχὴν ἡμῶν αἴρεις) *If thou be the Christ tell us plainly*, John 10. 24. So great, and earnest was their expectation of him, and surely he is some mighty, excellent one indeed, that is the strong and earnest expectation of the people.

Thirdly, In the matter of their expectation, as they looked that he should come, so they looked that he should be a *Mighty One*, and do great things when he came, That he should be a Redeemer of *Israel*, a Restorer of the Kingdome, which is evident from the words of the two desponding Disciples to himself, *We trusted that it had been he which should have redeemed Israel*, Luke 24. 21. And so much may be gathered from the words of the woman of *Samaria* to him, *I know that Messias cometh, which is called Christ, when he is come he will tell us all things*, Jo. 4. 25. Her expectation of him was as of a *Mighty One*, surpassing all the Prophets which were before; and such was the expectation of *Simeon*, Luke 2. 25. *He waited for the consolation of Israel*, whom when he saw, he called *Gods salvation*, vers. 30.

Fourthly, In the continuance of their expectation, they waited long in their Generations, and though he came not, yet they

they held up their expectation of him, and did not faint in their minds, but lived and dyed in expectation of him.

Sixthly, A *Mighty One* in his Fore-runner.

First, In that he had a fore-runner, they are Mighty, not mean ones that have fore-runners to prepare the way for their coming, such an One was Christ.

Secondly, In that he had such a fore-runner, a *Mighty One*, for so the Angel described him to his Father, *Luke* 1. 15, 16, 17. *He shall be great in the sight of the Lord, he shall be filled with the Holy Ghost, even from his mothers womb, and many of the children of Israel shall he turn to the Lord their God, and shall go before him in the spirit and power of Elias, &c.* And so his Father being filled with the holy Spirit prophecyed of him, *vers.* 76. *Thou child shalt be called the Prophet of the highest, for thou shalt go before the face of the Lord, to prepare his way*: Yea, he was so mighty as Christ himself testifieth of him, *That among them that are born of women, there hath not risen a greater than John*; and yet he but Christs fore-runner; he that comes after, is always mightier than the fore-runner, and so *John* witnessed, *He that cometh after me is mightier than I, Matth.* 3. 11.

Seventhly, A *Mighty One* in his Incarnation:

nation: That he who is over all, God bleſſed for ever, ſhould take our fleſh, and dwell among us; that there ſhould be a conjunction of two ſo infinitely differing Natures, the Divine and Humane, in the Unity of one Perſon, remaining uncompounded, and unconfounded together, that he in whom the fullneſſe of the man-hood dwelleth, is not One, and he in whom the fullneſſe of the God-head, another; but he in whom the fullneſs of both natures dwelleth, is one and the ſame, is very wonderfull, and a great Myſtery, and muſt needs ſpeak the perſon to be ſome mighty and extraordinary One indeed, being both perfect God, and perfect man, and ſo every way fit for any undertaking, to do and ſuffer any thing; for as man he could ſuffer, but not overcome the ſharpneſſe of death, as God he could ſuffer nothing, but overcome any thing: and thus incarnate, he became a *Mighty One* in our Nature for us, fit to ſave us.

The Incarnation of Chriſt doth eſpecially comprehend his conception and birth, in both which he appears to be a *Mighty One*.

Firſt, In his Conception, which was not common nor ordinary, for he was not conceived by the power of Nature, as all other *Mighty Ones* are, but *By the power of the Holy Spirit*,

Spirit, Matth. 1. 18. His Mother *Mary* was found with Child of the Holy Ghoſt, according to the word of the Angel to her, *Luke* 1. 35. *The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhaddow thee. Nonus modus novi hominis*, A new way of conceiving this new man; for a woman that knew not man to conceive a man in her womb, is the new and ſtrange thing which the Lord hath created in the earth; *A woman ſhall compaſſe a man*, *Jer.* 31. 21. And while *Joſeph* was troubled about this matter, an Angel was ſent from Heaven to ſatisfie him, which ſaid to him, *Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghoſt*, *Matth.* 1. 20. Certainly he was ſome *Mighty One*, who was thus conceived, and whoſe Conception was thus declared and confirmed by Angels.

Secondly, In his Birth, he was not only born, but born a *Mighty One*, a *Saviour*, according to the word of the Angel to the Shepherds, *Luke* 2. 11. *Unto you is born this day in the City of David, a Saviour, which is Chriſt the Lord. A King*, as the Wiſe men ſtiled him in their inquiry after him, Math. 2. 2. *Where is he that is born King of the Jews?* And he was not only Mighty in his birth, becauſe he was born a *Mighty One*, but alſo

in his birth it selfe, it being a more than ordinary birth, To awake (saith one) the world to look for strange things in this life, to signifie that he should be a *Mighty One*, and do wonderfull things, the strange Births of persons did usually speak some Extraordinarines to be in their lives, as in *Isaac*, *Jacob*, *Samuel*, *Sampson*, &c.

The Mightinesse of Christ in his Birth will further appear.

First, In the subject of it, not only a Woman, but a Virgin, so wonderfull a thing that it was given for a sign unto unbelievers divers hundred of years before it was accomplished, even a sign of Gods own choosing among all the wonders in the depth, *and in the height above*, *Isa:* 7. 11. 14. The Virgin bearing this Son against the common order of Nature, without a man, whence he is called *The seed of the Woman*; this *Mary* thought a thing impossible, when it was told her by the Angel, and said, *How shal this be seeing I know not man? Luke* 1. 34.

Secondly, In the time of it, when the three Monarchies of the *Assyrians*, *Persians*, and *Grecians* were ended, and the *Romans* entred into the fourth, which was greater and mightier than the former; this *Mighty One* the Lord Jesus Christ durst shew himself in his lowest and weakest estate, when

when the world was at the highest and strongest, and then begin to build up a Kingdome.

Thirdly, In the Concomitants of it; divers remarkable things accompanyed his Birth, which speaks forth his Mightinesse. As

First, The message of the Angel to the Shepherds, *Luke* 1. 10, 11. *Behold, I bring you good tidings of great joy, which shall be to all People; For unto you is born this day in the City of David, a Saviour, which is Christ the Lord.*

Secondly, The praisings of the Host, the Shepherds they glorified and praised God for what they had heard and seen; but men of the earth are not sufficient for this thing, and therefore a Quire is sent from Heaven to rejoyce and sing praises to the Most High for this Heavenly and unspeakable gift, *Luke* 2. 13. *Suddenly, there was with the Angel a multitude of the Heavenly Host praising God.* These extraordinary praises speak the person born to be some great and *Mighty One.*

Thirdly, The homage of the Wise men, That they should come to tender their homage and service to this Infant, and not unto *Herod*, nor *Agustus Cæsar*, of whose greatnesse no doubt they had heard (but did not esteem nor regard it in comparison of this

late born King of the *Jews*) speaks Christ to be a *Mighty One*; especially if we consider

First, The quality of their Persons; if because Μάγοι, Wise men, is usually taken in the worst sense, for men practising Magical and unlawful Arts, it should be understood so in this place; it shews forth the more of the Mightiness and Power of Christ, when men that had been of such a profession become such professors of Christ of any among the *Gentiles*, as to come and do homage to him: howsoever, forasmuch as they were (as is most likely, not of the meaner sort, nor yet persons of ordinary and common gifts, but men of learning, understanding, wisdome, and of high esteem among the People; it holds forth the greatness and excelleny of Christ, that such should come so early, and submit themselves to him

Secondly, The greatness of their pains, without doubt it was a long and tedious journey they took, although we cannot tell exactly how far they came, because the particular term from whence (at which divers have diversly conjectured) is not to be found in Scripture, onely it is said (with an ἰδοὺ, Behold, prefixed, as a matter of admiration, that they should come, and come so far) *They came from the East to Jerusalem,*

and

and ſurely they would not have undertaken ſuch a journey with regard to an ordinary common perſon.

Thirdly, The reality and fulneſſe of their homage; it was not in word, and in tongue onely, but in truth and in deed; we do not read of any thing they ſaid to him, but of what they did, and that was much, they firſt gave themſelves an oblation to this great King, and then made offering of their gifts; *For they fell down and worſhipped him, and when they had opened their treaſures, they preſented unto him Gifts, Gold and Frankincenſe, and myrrhe,* Matth. 2. 11. They would not have tendered ſuch large homage to a mean one.

Fourthly, The eminent appearing of God for their direction to him, and preſervation in returning; a Star did lead them to the very place where he was for it is ſaid, Math. 2. 9. *Lo, the Star which they ſaw in the Eaſt went before them till it came and ſtood over where the young Child was.* And for their preſervation, *God did warn them in a dream, that they ſhould not return to Herod, and they departed into their own Countrey another way.*

Fourthly, The dread of the Mighty, even of King *Herod* and all *Jeruſalem with him,* for it is ſaid, *When Herod the King heard theſe things* (*viz.* of one born King of the

Jews, and of persons come to worship him) *he was troubled, terrified*, yea, *he shaked with fear*, (*Mat.* 2. 3.) so that Christ was a *Mighty One* in his Birth.

Eighthly, Christ is a *Mighty One* in his Descent, even after the flesh.

First, In respect of his stock in general, for he was descended of the Patriarchs, he was of the stock of *Abraham*, that Mighty One; the *Jews* counted it a great priviledge above what the *Gentiles* had, *That they had Abraham to their Father*, that they were of his stock, branches of that root, Christ was also a son of *Abraham*.

Secondly, In respect of his Tribe out of which he sprang, *Judah*; for it is evident that our Lord sprang out of *Judah*, and it is as evident also, that *Judah* was the mightiest Tribe, both according to *Jacobs*, and *Moses* blessing of him, *Gen.* 49. 8. *Judah, thou art he whom thy brethren shall praise, thine hand shall be in the neck of thine enemies, thy fathers children shall bow before thee, Judah is a Lyons whelp*, &c. Deut. 33. 7. *Let his hands be sufficient for him, and be thou an help to him from his enemies*. *Judah* was Standard-bearer in the foremost Quarter as the children of *Israel* encamped about the Tabernacle, *Numb.* 2. 3. And *Judah's* Standard (Lyon-like) marched in the first place, as they marched towards

wards the Land of *Canaan*, *Numb:* 10. 13, 14. and of this mighty Tribe was Christ, yea, he was the *Mighty One* of this Tribe, *The Lyon of the Tribe of Judah*, Rev: 5. 5.

Further, *Judah* was the Royal Tribe, the Royalty of a Kingdome appertained to it, Gen: 49. 10. *The Scepter shall not depart from Judah*, &c. The Kings and Rulers descended from thence; and this speaks the mightinesse and excellency of Christ, that he was of this Tribe, hence Mr. *Perkins* saith, *That Christ was the most excellent and notable One that ever was, descending of the eternall Father, as he is the Son of God, and as he is man descending of the Patriarchs, and of the renowned Kings of Judah.* And it is storied that it remaineth registred in the *Jews* Talmud it self, *That Jesus of Nazareth crucified, was of the blood-royal from Zorobabel of the house of David*; so that he is a *Mighty One* in his Descent.

Ninthly, Mighty in his Name; *Isaiah* prophecying of him, saith, Ch. 9. 6. *His Name shall be called Wonderful, Councellour, the Mighty God, the Everlasting Father, the Prince of Peace, Jesus, for he shall save his people from their sins, Immanuel, the Word of God*; his name speak forth his excellency and might, not that there is any might and virtue in the bare name it self, as consisting of so many letters, as some have fondly conceited, that

the bare name of Christ used, had power to drive away the Devil, and that the name of Christ written and carried about with them, was of efficacy to keep them from danger, but his name declare his nature, for as his name is, so is he; it is not with Christ in this respect as with some who had names contrary to their natures, and dispositions to hide their weaknesses, and wickednesses, as the *Impius* named *Pius*; the *Coward, Leo*; the *Cruel, Clemens*; the *Oppressor, Innocentius*, the Earthly-minded, *Celestinus*.

Tenthly, Mighty in his Titles, I shall name a few; *The Captain of Salvation, Ruler in Israel, The Consolation of Israel, The Horn of Salvation, The Deliverer, The Power and wisdom of God, The Lyon of the Tribe of Judah, Lord, The Lord frequently.* It is divers hundred times simply and absolutely ascribed unto Christ, *The Lord of the Harvest, The Lord of the Vineyard, The Lord of the Sabbath, The Lord our Righteousnesse, The Lord of Life, The Lord of Glory, Lord of Lords, King of Kings.*

Eleventhly, He was a *Mighty One* in his Presentation, which though in it self, it was but for his Parents to do for him after the custom of the Law, in which respect he was but as others, yet that two such eminent persons, both of singular sanctity among

among the *Jews*, ſhould (by the ſpecial direction of the Spirit) come into the Temple at that time when Jeſus was there in his mothers arms, and acknowledge, and declare him publickly, with great affection and thankſgiving to be the Meſſias and Saviour of the world, doth ſpeak him to be ſome *Mighty One*, Luke 2. from the 22. to the 40. *verſ.*

Twelfthly, Mighty in his Baptiſme, which though in it ſelf, it was but ordinary, with water by *John* in *Jordan*, both as, and where others were, and by him alſo by whom others were baptized, yet it was attended with three wonders; *For ſtraightway coming up out of the waters, the Heavens were opened unto him, and the Spirit of God deſcended like a Dove and lighted upon him, and there came a voice from Heaven, ſaying, This is my beloved Son in whom I am well-pleaſed*, *Matth.* 3. 16, 17.

Thirteenthly, Mighty in his faſting, ſo mighty that he faſted forty dayes and forty nights, *Matth.* 4. 2. And it was not a partial, but a total abſtinence from natural food, for in thoſe dayes he did eat nothing, *Luke* 4. 2. Neither was he hungry all that time (for ſo much is neceſſarily implyed, Matt. 4. 2. *When he had faſted forty dayes and forty nights, he was afterward an hungred.* And

Luke

Luke (having ſpoken of the forty dayes, the time of his faſt) ſaith, *When they were ended, he afterward hungred. Moſes* indeed faſted the ſame ſpace of time, but there was this conſiderable difference between Chriſt and *Moſes* in this reſpect: *Moſes* faſted on the Mount, where he was eminently aſſiſted, and ſatisfied by his beſt and greateſt friend, The Lord, *Exod.* 34. 28. Chriſt in the Wilderneſſe where he was violently aſſaulted, and troubled by his worſt and mightieſt adverſary the Devil, *Matth.* 4. 1, 2. This is enough to manifeſt his mightineſſe in this particular.

Fourteenthly, Mighty in his Tranſfiguration, which was a glimpſe of his Glory, he was transfigured before the Diſciples, *And his face did ſhine as the Sun, and his rayment was white as the light*; ſo exceedingly glorious was he, *Peter* was ſo affected with it, as he deſired the continuance of it, he ſaid unto Jeſus, *Lord it is good for us to be here, if thou wilt let us make here three Tabernacles*, &c. *Math.* 17. 2, 3, 4, 5.

Fifteenthly, Mighty in the Teſtimony which is given of him.

Firſt, The Teſtimony of himſelf, *I am one that bear witneſſe of my ſelf*, John 8. 18. And he did teſtifie of himſelf, that he was a *Mighty One, That he was the ſon of God, Greater*

than

than the Temple, greater than Solomon, That he had overcome the world, That if a man had kept his saying, he should never see death, &c. and his own testimony is true. But forasmuch as *Solomon* saith, *Prov.* 27. 2. *Let another man praise thee, and not thine own mouth, a stranger, and not thine own lips.* I shall consider chiefly what others witnesse of him.

Secondly. The Testimony of the Father who sent him, bare witnesse of him, The Father hath testified from Heaven that he is his beloved Son, *Matth.* 3. 17. *Lo a voice from Heaven, saying, this is my beloved Son, in whom I am well pleased.* The Authour to the *Hebrews* noteth, that when God bringeth in the first begotten into the world, he saith, *And let all the Angels of God worship him, Unto the Son* (saith he) *Thy Throne O God is for ever and ever, Heb.* 1, 6, 8. The Father testifie of him as of a *mighty One.*

Thirdly, The Testimony of the Spirit, I shall instance only in that to *John* by Vision, *Rev.* 1. 12, 13, 14, 15, 16. *I saw seaven golden Candlesticks, and in the midst of the seven Candlesticks one like unto the Son of man, cloathed with a Garment down to the foot, and girt about the Paps with a Golden Girdle, his head and his hairs were white like Wool, as white as Snow, and his eyes were as a flame of fire, and his feet like unto fine brasse, as if they burned in a Fur-*

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nace, and his voice as the sound of many waters. And he had in his right hand seven Stars, and out of his mouth went a sharp two edged sword, and his Countenance was as the Sun shineth in his strength, This was a Vision of the Son of God, The *mighty One.*

And according to this Vision are those seven Titles of Christ, given to him by the Spirit, mentioned in the 2d. and 3d. Chapters of the *Revelation.*

These things saith he that holdeth the seven Stars in his right hand, who walketh in the midst of the seven Golden Candlesticks, Rev: 2. 1.

The first and the last, which was dead, and is alive, vers. 8.

Who hath the sharp Sword with two edges, vers. 12.

The Son of God who hath his eyes like unto a flame of fire, and his feet are like fine Brasse, vers. 18.

That hath the seven Spirits of God, and the seaven Stars, Rev. 3. 1.

That is holy, that is true, that hath the Key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth, vers. 7.

The Amen, the faithfull and true Witnesse, the Beginning of the Creation of God, vers. 14. All which speak forth the mightiness of Christ

Fourthly, The Testimony of faithfull men, as the Testimony of the Prophets, of

John

John who was a man ſent from God on purpoſe to beare witneſs of him; whoſe teſtimony of him is recorded, *John* 1. 15. 32, 33, 34. The teſtimony of the foure Evangeliſts, as alſo of the Apoſtles, who have all ſpoken of him, as of a Mighty One; And it were eaſie (if needfull) to add the Teſtimony of other Ancient Writers, of Generall Councels, of holy Martyrs, and many eminent Confeſſors of Chriſt, who do agree in their Teſtimony with thoſe fore-mentioned.

Fifthly, The Teſtimony of Angels, thoſe glorious Creatures did teſtifie of him, as of a Mighty One, ſo they teſtified of him.

To *Joſeph*, Math. 1. 20, 21. *While he thought on theſe things, the Angel of the Lord appeared unto him in a dreame, ſaying, Joſeph, thou ſon of David, feare not to take unto thee Mary thy wife; for that which is conceived in her is of the holy Ghoſt. And ſhee ſhall bring forth a ſon, and thou ſhalt call his Name* Jeſus; for he ſhall ſave his people from their ſinnes.

To *Mary*, Luke 1. 30, 31, 32, 33. *The Angel ſaid unto her, feare not, Mary, for thou haſt found favour with God; And behold, thou ſhalt conceive in thy wombe, and bring forth a ſon, and ſhalt call his Name* Jeſus, he ſhall be great, and ſhall be called the Son of the Higheſt, and the Lord God ſhall give unto him the throne

throne of his father David, and he shall reigne over the house of Jacob for ever, and of his kingdome there shall be no end.

To the Shepheards, *Luke* 2. 10, 11. *The Angel said unto them, feare not; for behold, I bring you good tydings of Great joy which shall be to all people; for unto you is borne this day, in the City of David,* A Saviour which is Christ the Lord.

Sixthly, The testimony of Enemies, and the testimony of Adversaries, is of greatest validity:

The *Jews* themselves testified that he was a Mighty One, *Joh.* 11. 47, 48. *The chiefe Priests, and the Pharisees gathered a Councel, and said, What do we? for this man doth many miracles; If we let him thus alone, all men will beleeve on him*; so likewise, *John* 12. 19. *The Pharisees said among themselves; Perceive ye, how ye prevaile nothing; behold the world is gone after him. Josephus* the *Jew*, who was borne not long after Christ, writeth; *There was at this time One Jesus a wise man, if it be lawfull to call him a Man, a worker of most wonderfull miracles, and a Master, and Teacher of all such men as are willingly content to embrace the truth.* Yea the *Jews* do grant, and record Christs miracles, and make mention of many wonderfull workes which Jesus did that are not written by our Evangelists; As the Au-

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thour of the book call'd *Proofes of Christianity*, obſerveth.

The very *Turkes* give this teſtimony of him, *That he was a great Prophet, Mighty in word, and deed; and that the Jews did evill in crucifying of him.*

Yea the Devils themſelves confeſſed, and acknowledg'd him to be a Mighty One; For they came out of many, crying out, ſaying, *Thou art Chriſt, the Son of God*, Luk. 4. 41, So *verſ.* 33, 34. *A man which had a ſpirit of an uncleane Devil, cryed out with a lowd voice, ſaying, Let us alone, what have we to do with thee, Thou Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art, The holy One of God.*

Sixteenthly, Mighty in fame, he is of Great fame; In the dayes of his fleſh as ſoone as ever he began to preach, and work miracles, his fame went thorowout all *Syria*; In what Land, or Country ſoever he was, his fame ſpread abroad in all that Country; his fame was not onely ſpread thorowout all the Land of *Iſrael*, but alſo into many other Nations of the world, by the Preaching of the Apoſtles; for he ſent them into all Nations, into all the world, *Math.* 28. 19. *Mark* 16. 15. (Repentance, and remiſſion of ſin being to be preached in his Name among all Nations, beginning at

Jeru-

Jerusalem) and they accordingly went, and made him knowne where ever they came, and the word of the Lord mightily prevailed, and his fame hath spread abroad ever since; It hath of late spread in *New-England*, and other parts, so that his Name is Great in the world, his fame is gone into all Lands, even the fame of him as of a Saviour, a deliverer, a Mighty One.

Seventeenthly, Mighty in his Attendance; Not onely men, Disciples, but the Angels also ministred unto him; The Angels declared his Conception, and birth, and attended him; when borne, an Angel appeared to direct *Joseph*, for his preservation, *Math.* 2. 13. *Saying arise, and take the young child, and his mother and flee into Egypt*, &c. When he had been tempted of the Devil, Angels came and ministred unto him, *Math.* 4. 11. When he was in his sufferings, there appeared an Angel unto him from heaven strengthening him, *Luk.* 22. 43. At his Resurrection an Angel from heaven came, and rolled back the stone from the doore of the Sepulchre, and sate upon it, and declared his Resurrection to the Women, *Math.* 28. 2, 5, 6. Yea two Angels in white sate, the one at the head, and the other at the feet, where the body of Jesus had layen, *John* 20. 12. When he ascended two Angels attended him,

him, *Act.* 1. 10. When he ſhall come againe, he ſhall come attended with his Mighty Angels, 2 *Theſ.* 1. 7. For he ſhall come in his Glory, and all the holy Angels with him, *Math.* 25. 31. And when he ſhall ſit upon the throne of his glory, thouſand thouſands ſhall miniſter unto him, and ten thouſand times ten thouſand, and thouſands of thouſands ſtand before him, *Dan.* 7. 10. *Rev.* 5. 11.

Eighteenthly, A Mighty One in holineſs, and righteouſneſs, ſo holy, as he is called, by way of eminency, *The holy One*, Act. 3. 14. The holy one of God, *Luke* 4. 34. None ſo holy as he; ſo righteous, as he is called alſo *the righteous*, 1 Joh. 2. 1. *The juſt*, *Act.* 3. 14. Righteous before God; The Lord calls him his *Righteous ſervant*, Iſa. 53. 11. Righteous alſo before men, even Enemies; *Pilate* who condemned him, did a little before pronounce him a Juſt perſon, *Math.* 27. 24. he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of *this Juſt perſon*; And *Judas* who betrayed him, cleared Chriſt, and accuſed himſelfe, ſaying, I have ſinned in that I have betrayed *the innocent blood*, Math. 27. 4.

His mightinesse, and eminency in holinesse, and righteousnesse doth appeare.

First, Generally, in his obedience to the will of God, he said he came downe from heaven, not to do his own will, but the will of him that sent him, *Joh.* 6. 38. and accordingly he made that his great businesse, and designe, while he was on earth, his mightinesse therein may be seene.

First, In the universality of it, he did whatsoever his Father required, and left nothing of his will undone, he kept the whole Law, and offended not in One point, he did not onely the easiest, and pleasant, but also the hardest, and most grievous part of his fathers will; when his soul was exceeding sorrowfull even unto death, he prayed not so much for the removing of that Cup, as that his fathers will might be done, *Math.* 26. 39, 42. Hence that of the Apostle, *Phil.* 2. 8. *He became obedient unto death, even the death of the Crosse.*

Secondly, In the exactnesse, and perfection of it; he kept the whole Law exactly, as he was not wanting in the matter, so he did not faile in the manner of performing his fathers will; there was no defects, nothing lacking in his obedience, he did all things well; what we are pressing towards,

and

and reaching forth unto, he attained, he was perfect in every good worke, and stood compleate in the whole will of his father, and hence it is that it is recorded of him, *that he was without sin, knew no sin, did no sin*; which could not be, if he had failed in any thing.

Thirdly, In the Constancy of it; Christ did not obey by fits but constantly; though we cannot, he continued in all things which are written in the book of the Law to do them; This righteous one held on his way, he did not faile, nor was he discouraged, yea when persecution and tribulation did arise against him because of his doing the will of his father, he was not offended; but did alwayes do the things which pleased his father, as he told the Jews, *Joh.* 8. 29. all which speakes forth his might.

Fourthly, In his delight in it, his obedience was without murmuring, or grudging, it was with delight; *for the Law of God was within his heart*, as he spake, *Psal.* 40. 8. *I delight to do thy will, O my God*; his fathers commandements were not grievous to him; he professed to his Disciples, *That it was his Meat to do the will of him that sent him, and to finish his worke*, Joh. 4. 34.

Fifthly, In the efficacy, and vertue of it, his Righteousnesse doth not returne to him

void; but it doth accompliſh that which he pleaſe, and proſper in the thing whereto he ordaines it, and that is the making others righteous; according to that of the Apoſtle, *Rom.* 5. 19. *For as by one mans diſobedience many were made ſinners, ſo by the obedience of one, ſhall many be* made Righteous; *God made him to be ſin for us, who knew no ſin, that we might be made the Righteouſneſs of God in him,* 2 Cor. 5. 21. And accordingly we are; *for of God he is made* unto us Righteouſneſs; Now ſurely he is Mighty in obedience, whoſe obedience effect the Righteouſneſs of others.

Secondly, Particularly in the Graces of the Spirit which were in him.

Firſt, In his Faith; for he, as well as we, had faith, and that a greater, and ſtronger than ours; for he was ſo ſtrong, and mighty in faith, as that he ſtagger'd not at any of the promiſes of his father through unbeliefe; other mighty ones in faith, ſometimes feared, as *Jacob*, *David* &c. but Chriſts faith was perfect, he was never afraid of any trouble, or any perſecutors, he knew on whom he had beleeved, he knew his father would uphold, and reward him; his confidence in his father is prophetically ſpoken of by *Iſaiah*, Chap. 50. 6, 7, 8, 9. *I gave my back to the ſmiters, and my cheekes to them that*

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plucke off the haire; I hid not my face from shame, and spitting, for the Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed, &c. And he expressed as much at the raising of *Lazarus*; *Father I thanke thee that thou hast heard me, and I know that thou heerest me alwayes*; he was mighty and strong in faith.

Secondly, His love, he was and is mighty in that grace, which I shall illustrate in particulars.

First, In the nature of it, it is above ordinary common love, above the love of one friend to another; of a father to his child, of an husband to his wife, or of a man to his own self; it is such a love wherewith the father hath loved him, *Joh.* 15. 9. He tells his Disciples, *As the father hath loved me, so have I loved you*; which words do not only hold forth the truth, but the excellency of his love towards them, it being transcendent, infinite love, without measure, above Geometrie, above all arts, and parts of men; the Apostle tells the Saints at *Ephesus*, *that it passeth knowledge*, Eph. 3. 19.

Secondly, In the objects of it, not his friends as loving him any thing, though his friends as loved by him, not Saints, or any excellent lovely ones, but sinners, enemies,

and he is a Mighty one that can love Enemies; flesh and blood cannot do this; *Paul* sets forth the greatness of the love of Christ by the objects of it, *Rom.* 5. 6, 7, 8. *When we were yet without strength, in due time Christ died for the ungodly, for scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die; but God commended his love towards us, in that while we were yet sinners, Christ died for us*; he was so mighty in his love, that he loved his greatest, mightiest enemies, even those that took away his life, yea when they were taking it away, at that instant, when it was doing, when he did hang on the crosse, when they were in the heate of their malice, and hatred against him, he pray'd for the choicest blessing for them, *Luke* 23. 34. *Father, forgive them, for they know not what they do.*

Thirdly, In the vertue, and operation of it, it did produce wonderfull effects, it carried him out.

First, To the lowest Condition, love brought him from heaven to earth, from the highest to the lowest estate, from the throne to the dunghil; Though he was Lord over all, yet love made him a servant to all, and that is the lowest condition to be a servant; this the Apostle mentions, as the infinite condescention of Christ, *Phil.* 2. 7.

And

And this himſelfe minded his Diſciples of, *that he the Son of man came not to be miniſtred unto, but to miniſter*, Math. 20. 28. *I am among you as he that ſerveth*, Luk. 22. 27.

Secondly, To the meaneſt ſervices, who though he was the moſt Mighty One, yet ſo great was his love, as that he did not onely condeſcend to men of low eſtate, but to the loweſt, meaneſt ſervices for them, *John* 13. from the firſt to the ſeventeenth verſe is a full teſtimony of his love in this reſpect; that he, their Lord, and Maſter, ſhould waſh his Diſciples feet.

Thirdly, To the Greateſt ſufferings, both in life, and death; his life was a life of ſorrow and trouble, and his death was a death of great paine, and ignominy, the curſed death of the Croſſe.

Fourthly, To the largeſt communications, he hath witneſſed the greatneſs of his love by the largeneſs of his gifts; he hath given himſelfe, This the Apoſtle mentions as the evidence of the Greatneſs, and excellency of his love to the Church, *Eph.* 5. 2, 25. that he loved the Church, and gave himſelfe for it, and not only himſelfe to die for it, but now that he liveth, he communicateth freely to it of all ſpirituall bleſſings; for whatſoever he hath heard, or received of his father, that he imparts to his friends.

Fourthly, In the duration of it; it is for ever, he abides in his love towards them, notwithstanding all their unkindnesses, its immutable, no length of time, nor distance of place, can worke any alteration in his love, the injuries that we do to Christ, although they have their fruit in discomfort, and occasion the suspension of the manifestation of his love for a season, (which is a burden very grievous to be borne by a gracious soule) yet these do not remove his love to his; yea though *he visit their transgressions with the rod, and their iniquity with stripes, yet his loving kindness shall continue with them*; in a word, it is *Everlasting love*, Jer. 31. 3.

Thirdly, His self-deniall, he was mighty in that, he was higher, and greater then any; then all, he had more then all others, and yet he forsooke all for others, he emptied himselfe of all, never any so high, and never any so low, never any so rich, and never any so poor as he; never any so glorious, and never any counted so vile; and this not by constraint, but willingly; for as the Apostle, *Phil.* 2. observes, he made himselfe so, yea when worldly honour was offered him, (for the people would have made him a King, *Joh.* 6. 15.) he refused it; this was great self-denial; to lay aside a crowne when he had it, and to refuse it when it was offe-

offered, ſpeakes him one Mighty in this Grace.

Fourthly, His patience; he had greateſt patience in greateſt ſufferings, others were not ſo patient in leſſer ſufferings, as he was in greateſt; The Prophet *Iſaiah* ſets him forth in his great ſufferings, and withall declares his incomparable patience, *Iſaiah* 53. which he uſhers in with a yet—*yet he opened not his mouth, he is brought as a Lamb to the ſlaughter, and as a ſheep before her ſheerers is dumb, ſo he openeth not his mouth; when he was reviled, reviled not againe, when he ſuffered, he threatned not*; patience was perfect in him; *he was ſtrengthened with all might unto All patience, and long ſuffering with joyfulneſs*; yea the patience of Chriſt in his moſt grievous ſufferings was ſo abſolute, that in all that his enemies tongues, and hands could ſay, or do, this Servant of God did not ſin, ſo much as in word, but offered the ſacrifice of prayer and ſupplications with the ſacrifice of himſelfe for his perſecutors, he was Mighty in this Grace.

Fifthly, His zeale; he was earneſt, and fervent in Spirit againſt all evil, and for that which was good, *he did cry aloud, he ſpared not, but lifted up his voice like a Trumpet, and ſhewed the people their tranſgreſſion*; he was full of zeale againſt the ſins of the Scribes, and

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Pharisees, freely denouncing woes against them, *Math.* 23. He was full of zeale against the prophanation, and prophaners of the Temple, *he overthrew the money-changers, and the seats of them that sold doves*, and would not suffer that any man should carry any vessell thorow the Temple, *Mark* 11. 15, 16. *Yea he made a scourge of small coards, and he drove them all out of the Temple, and said to them that sold doves, take these things hence, make not my fathers house an house of Merchandize; And his Disciples remembred that it was written, The zeale of thine house hath eaten me up.*

Sixthly, His wisdome, and understanding; he was of quick, and great understanding, when he was but twelve yeares old, all that heard him, questioning, and answering the Doctors, were astonished at his understanding, and Answers, *Luk.* 2. 47. He was wiser than all his Enemies, they could never entangle him in his talke; when he answered to any thing, it was with such wisdome, as they durst not ask him any more Questions, and no man was able to answer him; he was of so great understanding that he knew all men, *and needed not that any should testifie of man; for he knew what was in man*, *Joh.* 2. 24, 25. *Yea he knew their very thoughts*, *Math.* 12. 25. *Luke* 6. 8. He had (as the School-men speak) both *Cognitionem matutinam*,

tinam, & verſpertinam, both a morning, and evening knowledge, he knew things in their Cauſes, as well as in their natures and effects.

Seventhly, His faithfulneſs was great, without the leaſt leaven of hypocriſie, there was no guile found in his mouth, neither was there any in his Spirit; he was faithfull to his father, he did his work, and glorified his Name on Earth; was faithfull to his Diſciples, he made knowne unto them all things that he had heard of his father, *Joh.* 15. 15. He acquainted them with ſufferings as well as the Glory that ſhould follow; he reproved them for their evils, as well as comforted them in their troubles; he was faithfull to all, doing good unto all men, as he had opportunity.

Nineteenthly, A mighty one in his works, he was mighty in deed, excellent in working; his works (as himſelfe ſaid) did beare witneſs of him, that he was ſome mighty one ſent from God, he hath declared his ſtrength among the people.

His works were of two ſorts.

Firſt, Spirituall, and heavenly, relating to the ſouls and ſpirits of men.

Secondly, More externall, and viſible, relating to the bodies of men, and others, and

and he was mighty in both sorts.

His works relating to the soules of men were chiefly.

First, His preaching and teaching, in which he was mighty, even in his first Sermon on the Mount; *The people were astonished at his doctrine, for he taught them as one having Authority, and not as the Scribes,* Math. 7. 28, 29. *Being in Galilee, he taught in their Synagogues, being Glorified of all; He came to Nazareth, and taught, and all bare him witnesse, and wondered at the Gracious words which proceeded out of his mouth; he came downe to Capernaum, and taught, and they were astonished at his doctrine: for his word was with power;* see *Luke* 4. 14, 15, 16, 22, 31, 32. To these may be added the Officers answer to the chiefe Priests and Pharisees, when they said unto them; *Why have you not brought him? Never man spake like this man,* Joh. 7. 45, 46. *Neither did the word of Christ returne unto him void, but did exceedingly prosper in the thing whereto it was sent, many beleeved on him,* Joh. 4. 41. *Joh.* 7. 31. & 8. 30. & 10. 42. & 12. 42.

Secondly, His Praying, having received the spirit of Grace and Supplication without measure, he must needs be mighty in prayer, and so he was, *In the dayes of his*

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flesh he offered up prayers and supplications with strong crying and tears, Heb: 5.7. Sometimes he prayed long, *Luke* 6. 12. He continued all night in prayer to God, sometimes he prayed more earnestly, *Luke* 22. 44. and alwayes successfully; *For as a Mighty Prince he had power with God, and ever prevailed.* God made him a King, & then bid him ask, *Ps.* 2,6,7,8. and indeed he prayed like a King, like a *mighty One*, as one in joynt Commission with his Father (as one hath well observed) *John* 17. 24. *Father, I will that they also whom thou hast given me, be with me where I am.*

Thirdly, His Baptizing, *John*, and Christs Disciples could but Baptize with water in his name, he the master only was, and is mighty to baptize with the holy Spirit. This was that great and wonderfull thing which was made known to *John*, that Christ should do, which he was to observe as that wherein Christ excelleth all others, as is manifest in the record of *John*; *John* 1. 32, 33. *John bear record, saying, I saw the Spirit descending from Heaven like a Dove, and it abode upon him, and I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit*; and upon this account *John* preferred him before himself, Mat. 3. 11. *I*

11. *I indeed baptize you with water unto repentance, but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost, and with fire.* He plainly declared him to be a *mighty one* in this respect. This was that which he promised, and accordingly accomplished to, and upon his Disciples, to the astonishment and amazement of all, *Acts* 1. 5. with *Acts* 2. from 1. to 13. *vers.*

Fourthly, His conference; he had many conferences with very acute and subtil adversaries, and he overcame them all, with the chief Priests and the Elders, *Math.* 21. *They could not answer him*, vers. 27. with the Disciples which the Pharisees sent unto him with the *Herodians*, after they had taken council how they might intangle him in his talk; the issue was, when they had heard his answer to their subtil Question, they marvelled and left him, and went their way, *Matth.* 22. 22. The same day the Sadducees came and put a Question to him, and when the multitude heard his answer, they were astonished at his Doctrine, *vers.* 33. The Pharisees hearing that he had put the Sadducees to silence, gathered together, and one of them which was a Lawyer, asked him a question, which he answered, and when the Pharisees were gathered toge-

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ther he asked them a queſtion, and no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any more queſtions, *verſ.* 34. to the end of the *Chap*: The Ruler of the Synagogue fell upon him with great indignation becauſe of his healing on the Sabbath day, whom when he had anſwered, all his adverſaries were aſhamed, and all the people rejoyced for all the glorious things that were done by him, *Luke* 13, 15, *ad* 18. And conferring with the Lawyers and Phariſees about his healing on the Sabbath day; it is recorded, *They held their peace, they could not anſwer him again to theſe things*, Luke 14. 4, 6. We may ſee alſo how mighty he was in his conferences with the *Jews*, John 8. and 10. Chapters; and alſo with the Devil, the ſubtilleſt enemy, whoſe ſeveral Temptations he anſwered by Scripture; and the concluſion of all was, *The Devil leaveth him, and behold Angels came and miniſtred unto him*, *Mat.* 4. 1. *ad* 11. *verſ.* More need not be added to ſhew that he was mighty in Conference.

Secondly, He was mighty in his works reſpecting the bodies of men, and others which will appear in ſeverall particulars.

Firſt, In the nature and kind of them his works were not common, and ordina-,

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ry, but ſpecial and extraordinary; and therefore it is ſaid, He did mighty works, wrought miracles and wonders among the people, works above, and beyond the conſtituted order of Nature, and he wrought not only mighty works as they are diſtinguiſhed from the common works of others, but as they are diſtinguiſhed from the mighty works and miracles of others, therefore the people aſtoniſhed, cryed out, *What wiſdome is this that is given him, that even ſuch mighty works are wrought by his hands?* Mark 6. 2. He caſt out Devils; we never read of any before Chriſt, that caſt out Devils, (though ſome other miracles they did) therefore when he caſt out a Devil, the multitudes marvelled, ſaying, *It was never ſo ſeen in Iſrael*, Matth. 9. 33. He opened the eyes of one born blind, and (as the man ſaid) *Since the world began it was not heard, that any man opened the eyes of one that was born blind*, John 9. 32. He healed ſuch diſeaſes as other Phyſitians could not, the woman that had the iſſue of blood twelve years, after ſhe had ſuffered many things of many Phyſitians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe; ſhe did but come behind Jeſus and touch him, and ſtraightway the fountain of her blood was dryed up, and ſhe felt in her body

dy that ſhe was healed of that plague, *Mark* 5. 25, 26, 27, 28. When the Lunatick child, whom the Diſciples could not cure, was brought to Chriſt, he rebuked the Devil, and he departed out of him, and the child was cured from that very hour, Mat. 17, 15, 16, 18. He did among the people the works which none other did, *John* 15. 24. and he is a *mighty One* that can do that which others of great skill and power cannot do.

Secondly, In the multitude of them, he did many mighty works, many miracles, others before wrought a few, *Moſes* a few, *Elijah* and *Eliſha* a few by anothers power, but Chriſt wrought many, healed multitudes of ſick perſons, all manner of ſickneſſes and diſeaſes among the people. If I ſhould enumerate the miracles written which Jeſus did, they would appear to be many, and yet he did many more than are written, it is ſaid John 21. 25. at the cloſe of the hiſtory of the life of Chriſt, *There are alſo many other things which Jeſus did, the which if they ſhould be written, every one, I ſuppoſe that even the world it ſelf could not contain the Books that ſhould be written.* Of thoſe things which are written that he did, moſt of them are wonders, or elſe have wonders in them (as I have in part, and ſhall further make to

appear.) Now if we count him a *mighty one*, that doth a few great things in his life time, now and then a wonder, how mighty must he needs be, whose miracles are more than all the other actions of his life? the multitude of his miracles speak him to be a *mighty One*, according to that of the people, recorded concerning him, John 7. 31. *Many of the people believed on him, and said; When Christ cometh, will he do more miracles than these which this man hath done?*

Thirdly, In the variety of them, not a multitude of miracles of one kind, as to heal multitudes of one disease only, but he *healed all manner of sickness and all manner of disease among the people.*

Νόσους, Diseases, as blindness, withredness, lameness, fevers, dropsies.

Μαλακίας, Languishings, weaknesses, consumptions, diseases which are not so painful, as wasteful of the body.

Βασάνους, Tortures, wracks, aches, convulsions, palsies, lunacy, painful diseases; and he did not onely heal all diseases, but he also raised the dead, cast out Devils gave sight to the blind, rebuked and stilled the winds, turned water into wine, walked on the Sea, fed thousands with a few Loaves, and it cannot be said of Christ, he was only excellent and eminent in some one thing, but

but he was mighty in every thing; the variety of his miracles is a very cleer demonſtration of his mightineſſe.

Fourthly, In the celerity and ſpeedineſs of them; he did them ſwiftly, ſuddenly, he healed diſeaſes immediately, when he bad them ariſe, they aroſe preſently; the Evangeliſts have obſerved and recorded it, as that which adds glory to Chriſts miracles of healing, and other works, that he did them ſo quickly; many being *healed the ſame Hour* that he undertook their cure in, as is evident, *Math.* 8. 13. *Math.* 9. 22. *Math.* 17. 18. *The blind immediately received ſight, the lame immediately roſe up and walked, the crooked were immedately made ſtraight, Devils came immediately out of thoſe that were poſſeſſed, he ſtilled the winds on a ſudden, he curſed the fig-tree. and it preſently withered away*; yea, it is ſaid, *In the ſame Hour he cured many of their infirmities, plagues, and of evil ſpirits, and unto many that were blind, he gave ſight*, Luke 7. 21. Chriſt did not take a week, month, or half a years time to heal in, (as others do and yet famous) but what he did, he did quickly, and how *mighty* an *One* muſt he needs be, who works miracles ſo ſpeedily?

Fifthly, In the facility of them, they were eaſie.

First, In respect of the Agent, Christ himself, his mighty works were not hard nor grievous, but easie to him, he did them without pain, or toyl to himself, for he did ordinarily heal and work other miracles by speaking a word or two, by touching of persons, difficulties were not difficulties to him, but were his pastime and pleasure; for it was his delight, and his meat to do the will of him that sent him; he is a *mighty One* who doth such mighty things so easily.

Thirdly, In respect of the subject upon whom he wrought any wonderfull works, when he healed others, he did not (as the manner of other eminent ones is) put them to great, nor yet to any pain in order to their cure, but forthwith freed them from their present pains, yea, their very healing was without pain, which sets up his mightinesse above mans.

Sixthly, In his constant fitnesse and readinesse to do them, when ever he had any call, however he did seem to be distracted with much businesse, he was alwayes ready and prepared for the work he was called to; he never sent any away uncured, unhealed, never excused himself, saying, *I am now busie, come some other time*; he did not so much as make any delay to do for them, accor-

according to their desire (only he sometimes took occasion to try, and commend the faith of some) no time was untimous to him, when people came to him. After he had been teaching his Disciples upon the Mount (without question some considerable space of time) when he was come down great multitudes followed him, & he healed the Leper, the Centurians servant, and *Peters* wives mother, and having spent the day in working, when the Evening was come, they brought unto him many that were possessed with Devils, and he did not so much as defer it till the morning, but he then cast out the spirits with his Word, and healed all that were sick, *Matth.* 8. 16.

Seventhly, In the visibility and publickness of them, many of his works being wrought before multitudes, he was not of a cowardly and fearfull spirit, he did not choose to work them in a corner, or in some private place (though he wrought some privately as he had occasion) but openly in the chief publick places, in Cityes, as *Corazin*, *Bethsaida*, yea in *Jerusalem*, that great and famous City, in the Synagogues, and in the Temple, whether the *Jews* alwayes resorted, see *Matth.* 21. 14. In the presence of the Scribes and Pharisees, *Luke* 5. 21, 23. Even when the Scribes and Pha-

riſees were watching him, *Looking round about them all, he ſaid unto the man which had the withered hand, Stretch out thy hand, and he did ſo, and his hand was reſtored whole as the other*, Luke 6. 6, 10. *He oft healed and caſt out Devils in the preſence of the multitude, he turned water into wine publickly at a marriage feaſt in Cana of Galilee.* And to this agreeth *Peters* deſcription of him to the *Jews* in his exhortation to them, *Acts* 2. 22. *Ye men of Iſrael hear theſe words, Jeſus of Nazareth, a man approved of God among you by Miracles, wonders, and ſignes, which God did by him in the midſt of you, as ye your ſelves alſo know.*

Eighthly, In the opportuneneſs and ſeaſonableneſs of them, being alwaies ſuitable to occaſions offered, as may be ſeen in ſome inſtances; in the miracle of feeding five thouſand and more with five loaves and two fiſhes, it was when they were hungry, for they had continued with Chriſt three dayes, when they had nothing to eat, and when they were in the Wilderneſſe, and could not tell how to get any, and it was when it was evening, and the time to return paſt, then Chriſt works a miracle, *Math.* 14. 15, 16, &c. *Math.* 15. 32, 33. *He rebuked the winds and the ſea, it was when there was a great tempeſt in the ſea, inſomuch that the ſhip was covered with waves*, yea, *the waves*

did

did beat into the ſhip, ſo that it was now full, and the Diſciples were in jeopardy, *Math.* 8. 24. *Mark* 4. 37. *Luke* 8. 23. He raiſed *Lazarus*, it was when ſome of the *Jews* ſaid, *Could not this man which opened the eyes of the blind, have cauſed that even this man ſhould not have dyed?* and after *Lazarus* had been dead four dayes he turned water into wine, it was when they wanted wine, when the mother of Jeſus ſaid unto him, *They have no wine*, John 2. 3.

Ninthly, In the ſubjects of them.

Firſt, In the largeneſs & unlimittedneſs of them; he wrought his miracles almoſt upon all ſorts and kinds of Creatures, as Devils, Men, Beaſts, Fiſhes, Sun, Earth, Aire, Water, Stones, Trees, as might be ſhewed, which plainly manifeſt that all Creatures were in his power. And Chriſt Jeſus was (if I may ſo ſay) indifferent upon what Creature he wrought his miracles, whether upon Man, Beaſt, or Devil, Sea, or Land, ſtrongeſt or weakeſt, it was all one to Chriſt, his power was not bound to this or that particular ſubject, but did extend it ſelf to all the Creatures, to the living as well as the dead; to the mightieſt, reſiſting, raging Devils, as well as to the moſt feeble, fearful, and ſubmitting men and women.

Secondly, In their unrulineſſe in themſelves, and towards others, as the Winds,

the Seas yeelded to him, which made the men marvel, saying, *What manner of man is this, that even the Wind and Sea obey him?* Math. 8. 27. Yea, Legions, many fierce unruly Devils submitted themselves to him, such as no man could bind, no not with Chains, neither could any man tame; though they were unruly in respect of others, yet not unruly when Christ came to deal with them, which shews Christ to be a *Mighty One.*

Thirdly, In their utter indisposition unto his works; he wrought his miracles of healing upon persons that had their diseases a long time; he healed a woman that had an issue of blood twelve years; he healed another woman that had a spirit of infirmity eighteeen years; as also a man that had an infirmity thirty eight years; these by the long continuance of their diseases were the more unfitted for healing; he gave sight to a man that was born blind, greatly indisposed to the receiving of sight; he cured a man that had Devils a long time, *Luke* 8. 27. He raised *Lazarus* when he had been dead four dayes, altogether indisposed to live again; and the greater indisposition is in the subject unto the work, the greater is the power of the Agent that performeth it.

Tenthly,

Tenthly, In the perfection and compleatneſſe of them, what he did, he did perfectly; *The man ſick of the Palſie, aroſe, took up his Bed and went before them all, inſomuch that they were all amazed*, Mark 2. 12. *As many as toucked the hem of his garment were made perfectly whole*, Math. 14. 36. *He rebuked the Winds and the Sea, and there was a great calm*, Matth. 8. 26. *He reſtored the mans withered hand whole as the other*, Matth. 12. 13. *He filled five thouſand men, beſides women and children, with five Loaves and two Fiſhes, and they took up of the fragments that remained, twelve Baskets full*, Matth. 14. 19, 20, 21. *He healed the man that had an impediment in his ſpeech, and he ſpake plain*, Mark 7. 35. *The woman that was bowed together was made ſtraight*, Luke 13. 13. *He turned water not only into wine, but into good wine*, John 2. 10. The perfection of the work ſpeaks forth the might and excelency of the Agent.

Eleventhly, In the conſtancy of ſucceſs; he ever brought to paſs what he undertook, he was no fooliſh builder who began, and was not able to finiſh: The hands of other mighty ones have not been able ſomtimes to perform their enterprize; the Diſciples ſometimes could not cure the diſeaſed, but Chriſt healed all that were brought; we never heard of any thing too

hard

hard for him, but whatsoever he did, prospered; and indeed Christ never doubted of success in his undertakings; he saith to the Leper crying to him, *Lord, if thou wilt thou canst make me clean, I will, be thou clean.* Christ did not tell them that came to him, That he would do the best he could, or the like, but he forthwith healed them all; surely he is a *Mighty One* who is constantly successful in great undertakings.

Twelfthly, In the faith of those upon whom, and for whose sake he wrought his works, they did beleeve that he was able to do them for them, and so they magnified him by believing. *If thou wilt, thou canst make me clean*, saith the Leper, *Matth.* 8. 2. *But speak the word only, and my servant shall be healed*, saith the Centurion, at which Christ marvelled, saying, *I have not found so great faith, no not in Israel, Matth.* 8. 10. The woman with the issue of blood said within her self, *If I may but touch the hem of his garment, I shall be whole, Math.* 9. 21. The men of *Genesaret* besought him, That their diseased might only touch the hem of his Garment. Christ saith to the woman of *Canaan, O woman, Great is thy faith.* They had such faith as put them upon the use of any means to bring their sick to him; sometimes that unusall way of coming in at the

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top of the houſe, ſo they brought the man ſick of the Palſie, *Luke* 5. 18, 19, 20: *When Jeſus ſaw their faith, he ſaid unto him, Man thy ſins are forgiven thee.*

Thirteenthly, In the time of their performance, it was the time of his humiliation, when he was in his loweſt eſtate, when he was (if I may ſo ſay) at the weakeſt; before he was glorified, he wrought Miracles, ſome when he was apprehended, ſome when he was on the Croſſe, ſome when he died: when he was weake he was ſtrong, and if he were ſo Mighty in his abaſement, in the day of ſmall Things? how mighty is he now he is in glory?

Fourteenthly, In his ſoleneſs, and helpleſneſs in the effecting of them, he did them by his own hand, and power, he did them alone, and of the people there was none with him to help him, and indeed he needed not the help of any man, for though they were great, and mighty works which he undertooke, yet his own Arme was ſufficient for the performance of them; ſo mighty was he as to effect that alone, and of himſelfe, which others with all their helpers could not.

Fifteenthly, In the meaneneſs of the meanes by which he wrought them, as by a word of his mouth, as God did his works

in

in the beginning, ſo Chriſt did his; God ſaid, *Let there be light, and there was light; let there be a Firmament in the midſt of the waters, and there was ſo*; ſo Chriſt to the ſicke, *Take up thy bed, and walke*, and he did ſo; he ſaid to the Seas *be ſtill*, and they were ſo: to the Devils, *come out*, and they came out; to the dead, *come forth*, and they came forth; ſometimes by a touch of his hand, ſometime by the patients touching but the Hem of his Garment; he made the blind man to ſee by anointing his eyes with clay, *Joh. 9.* And with ſuch like inconſiderable meanes he wrought wonders. The meanneſs of the meanes ſpeak forth the mightineſs of the Agent.

Sixteenthly, In the Effects, in Generall, the good of them upon whom they were wrought; the miracles of ſome tended to the hurt of others, as thoſe of *Moſes* upon the *Egyptians*; *Elijahs*, 2 Kings 1. *Peters*, Acts 5. It is a very conſiderable difference between the miracles wrought by Chriſt, and thoſe wrought by others, that Chriſt never hurted, nor deſtroyed others by his workes; he came not to deſtroy mens lives, but to ſave them; And it is a greater thing to ſave than to deſtroy.

More particularly; we finde that many marvelled; *Many beleeved on him when they*

ſaw

ſaw the miracles which he did, Joh. 2. 23. When he had raiſed *Lazarus*, many of the *Jews* which had ſeene the things which Jeſus did, *Beleeved on him*, Joh. 11. 45. When Chriſt came into the Ship, and the winde ceaſed, they that were in the Ship, came and worſhipped him, ſaying, *Of a Truth, thou art the Son of God*, Math. 14. 32, 33. So when the Centurion, and thoſe that were with him, watching Jeſus, ſaw the Earth-quake and thoſe things that were done, ſaid, *Truly this was the Son of God*, Math, 27. 54. In a word, *God was glorified*, Math. 9. 8. Math. 15. 31. Luke 7. 16. Luke 23. 47. And Chriſt was *glorified of all*, Luke 4. 15. And this was the End of God in ſending his Son to worke miracles, *that his Son might be glorified*; according to the words of Chriſt, when he heard that *Lazarus* was ſicke, *Joh.* 11. 4. *This ſickneſs is not unto death, but for the glory of God*: That the Son of God might be glorified thereby.

Seventeenthly, In his ſelf-deniall, and humility in his mightieſt workes; for the weake to be humble is not much as for the mighty to be humble, ſuch *as heale all diſeaſes, caſt out Devils, and do many wonderfull workes*; to be humble in theſe things is to be mighty, ſuch are mightier in this, then in all the reſt of their mighty acts; ſome who

have

have been mighty to worke miracles, have not attained to be humble, and self-denying in their greatest performances; And herein was the excellency, and mightines of Christ to be seene, that he did more, and greater works than any, and yet was more humble, and self-denying than any; which doth further appeare.

First, In that he did not seek his own honour and Glory, *Joh.* 8. 50. When he had wrought a miracle, and the people would have taken him by force to have made him a King, *he departed into a Mountaine himselfe alone*, Joh. 6. 15. Yea he did rather obscure, than seek his own Glory, in that he charged divers whom he healed, *that they should tell no man*, Math. 8. 4. Mark 7. 36. Mark 8. 26. Luke 8. 56. What ever other ends Christ might have in this prohibition, it plainly speaks that he was not desirous of vain-glory.

Secondly, In that he sought not his own profit, he did none of his mighty workes for money, he had no designe to enrich himselfe by his workes, *he sought not Theirs, but them, he did not ask them, what they would give him, and he would heale them; he did not say for so much I will heale thee of thy Leprosie; for so much I will cast out the uncleane Spirit*, &c. Christ had an heart free from the desire and love

love of money, and we never reade that ever he received any from any man for any thing he did; This Mighty One was above gifts, and Rewards from men.

Twentithly, Mighty in his Victories, he had many Adversaries, and met with much opposition, yet he overcame All, so he saith of himselfe, *Rev.* 3. 21. *To him that overcometh, will I grant to sit with me in my throne, even as I also Overcame, and am set down with my Father on his Throne.*

First, Over the World, the world was an enemy to him, and hated him because he did testifie of it, that the workes thereof are evil, and did all manner of evil against him, they would faine have destroyed him, that he might have been no more, and to that end they condemned, killed, and buried him, and then they thought they had overcome him, but he was not destroyed, for he rose againe, and now liveth, being set downe at the right hand of the throne of God, and so he became victorious over all their hatred, malice, and persecution; so much he told his Disciples to comfort them in their Tribulation in the world, *Joh.* 16. 33. *In the world ye shall have tribulation; but be of good chear, I have overcome the World.*

Secondly, Over sin, not his (for he was with-

without ſin) but ours; ſin was an enemy to him, and came againſt him in its ſtrength, *viz.* the Law, *for the ſtrength of ſin is the Law*, and did condemne him, ſo that he died for our ſins, ſin did its worſt, but could not deſtroy him, for he endured, and overcame it; according to that in 1 *Pet.* 3. 18. *For Chriſt hath once ſuffered for ſins, the Juſt for the unjuſt, that he might bring us to God, being put to death in the fleſh, but Quickned by the Spirit*; Sin indeed was in the world, and reigned like a Mighty King over all unto Death; but Chriſt came, and caſt downe ſin from its Throne, and brought it into Captivity, yea by his death he overcame it; *he put away ſin by the ſacrifice of himſelfe*, Heb. 9. 26. And as for ſin in reſpect of himſelfe, he kept it at a great diſtance from him, and would not let it come neere him; he ſtood like a Mighty One farre above it, keeping it under; *for the Law of his God was in his heart, and none of his ſteps did ſlide; he was holy, harmleſs, undefiled, and ſeparate from Sinners*, Heb. 7. 26.

Thirdly, Over Death, that Mighty Adverſary, by death he overcame Death, like a Mighty victorious one he brake through Death, *it being not poſſible that he ſhould be holden of it*, Act. 2. 24. *And being raiſed from the Dead, dieth no more; Death hath no more Dominion over him*, Rom. 6. 9. So that according

cording to what is prophecied of him, *He hath ſwallowed up Death in Victory*, ſo that now we may ſay, *O death, where is thy ſting? O grave, where is thy victory?* 1 Cor. 15. 54, 55.

Fourthly, Over the Devil, that Mighty One, whoſe principall aime, and deſigne was againſt Chriſt; *But he overcame that Wicked one, and that through Death*, Heb. 2. 14. *For as much as the children are partakers of fleſh and blood, he alſo himſelfe likewiſe took part of the ſame, that through Death he might deſtroy him that had the power of death, that is the Devil*; yea he triumphed over him, according to that of the Apoſtle, *Col.* 2. 15. ſpeaking before of his blotting out the hand-writing of ordinances that was againſt us, and nailing it to his Croſſe, ſaith, *Having ſpoiled principalities and powers, he made a ſhew of them Openly, triumphing over them in it.*

Further, Chriſt is not onely Mighty in the victories which his right hand have gotten over theſe Mighty Lords, who have devoured ſo many, but alſo in the victories which he will get over them hereafter, for theſe his enemies are up againe againſt him, and he will be victorious over them. The Pſalmiſt ſings of him prophetically, *Pſal.* 45. 3, 4, 5. *Gird thy ſword upon thy thigh, O moſt mighty; with thy glory and thy Majeſty; and in thy Majeſty ride proſperouſly, becauſe of*

truth, and meekneſs, and righteouſneſs, and thy right hand ſhall teach thee terrible things; Thine arrows are ſharp in the heart of the Kings enemies; whereby the people fall under thee. And in this poſture *John* ſaw him, *Rev.* 6. 2. *And I ſaw, and behold a white horſe, and he that ſate on him had a bow, and a Crowne was given unto him, and he went forth Conquering, and to Conquer.*

The world is up, and Chriſt will never leave till he hath overcome it, till he hath brought in the Generality of men, *viz.* Jews and Gentiles to be ſubject to him, to be one ſheepfold under him the Great Shepheard and Prince, whom the Lord hath ſet over them; according to the prophecies of him, *Ezek.* 34. & 37 Chapters, *And as for his deadly enemies that will not that he ſhould reigne over them, he will ſlay them with the breath of his lips,* Rev. 19. from the 11 *verſe* to the end, *John* ſaw him in a warring poſture with the Beaſt, and the Kings of the earth, and their Armies, which were gathered together to make warre againſt him, and the iſſue was, *The Beaſt was taken, and with him the falſe Prophet that wrought Miracles before him, theſe both were caſt alive into a Lake of fire burning with Brimſtone, and the Remnant were ſlaine with the ſword of him that ſate upon the horſe, which ſword proceeded out of his mouth.*

Sin

Sin is up againſt him, now he is in heaven; Idolatry is up in the Nations of the world, Antichriſtianiſme is up, prophaneſs is up, ungodlineſs, and unrighteouſneſs is up in the earth, and the Lord Chriſt will not ceaſe working till he hath rooted out ſin, till he hath deſtroyed all the workes of the Devil; And according to what is prophecied of him, *Iſaiah* 42.4. *He ſhall not faile nor be diſcouraged, till he hath ſet Judgement in the Earth.*

The Devil is up alſo, and hath great wrath againſt him, and all his, and however he may for a time prevaile to the deceiving of the Nations, yet he ſhall be overcome in the end, *Rev.* 20. 9, 10. *Fire came downe from God out of heaven, and devoured the Nations, and the Devil that deceived them was caſt into the Lake of fire and brimſtone, where the Beaſt, and the falſe Prophet are, ſhall be tormented day and night for ever and ever.*

Secondly, Mighty in his Offices, which are three, King, Prieſt, Prophet.

Firſt, He is a King, and that is an office which ſpeaks might and power; a King notes Supremacie in reſpect of others, 1 *Pet.* 2. 13. but Chriſt is not onely a King, and mighty in that regard, but alſo a Mighty King, a King above all other Kings, he is a *King higher than the Kings of the earth*, Pſal.

89. 27. *The Prince of the Kings of the Earth,* Rev. 1. 5. *Lord of Lords, and King of Kings,* Rev. 17. 14. He is a mighty King.

First, In himselfe, and that especially in two things.

First, In majesty, and glory, excellent majesty is upon him; The Psalmist singing of him, and his kingdome, saith, *Gird thy sword upon thy thigh, O most mighty, with thy glory, and thy majesty, and in thy majesty ride prosperously,* &c. Psal. 45. 3, 4. See a glympse of his glory in his Type *Solomon.* The Lord magnified *Solomon* exceedingly in the sight of all *Israel,* and bestowed upon him such Royall majesty, as had not been on any King before him in *Israel*; *yet behold a Greater than Solomon is here*; for *Solomon* in all his Glory was not arrayed like unto Christ; of this Glory the Apostles had a sight, according to the words of *Peter, We were eye-witnesses of his Majesty, for he received from God the Father, honour, and Glory, when there came such a voice to him from the excellent Glory, This is my beloved Son, in whom I am well pleased, and this voice which came from Heaven we heard, when we were with him in the holy Mount,* 2 *Pet.* 1, 16, 17, 18. And *Paul* stiles him, even him that was crucified, *The Lord of Glory,* 1 Cor. 2. 8.

Secondly, In wisdome, and understanding,

ſing, he was and is greater, and above all others, both men, and Angels in underſtanding; There was excellent Wiſdome found in *Daniel*, but there was more, and more excellent in Chriſt. God gave *Solomon* wiſdome and underſtanding, exceeding much, and largeneſs of heart, *even as the ſand that is on the Sea-ſhore; and Solomons wiſdome excelled the wiſdome of all the children of the Eaſt Country, and all the wiſdome of Egypt; for he was wiſer than all men, and all the Earth ſought to him to heare his wiſdome which God had put in his heart*, 1 *Kings* 4. 29, 30, 31. & 1 *Kings* 10. 33. *But behold a Greater than Solomon is here* in this reſpect, *Math.* 12. 42. *Even he in whom are hid all the Treaſures of wiſdome, and knowledge*, *Col.* 2. 3. *The very wiſdome of God*, 1 Cor. 1. 24.

Secondly, He is Mighty in his Subjects; two things conſiderable in his Subjects which ſpeak forth his Mightineſs.

Firſt, Their Mightineſs, his Subjects are Saints, and Nations, and both ſorts are mighty, his Saints are excellent ones, Subjects of the higheſt ranke, they are Kings, and Prieſts, (being advanc'd to that Dignity by himſelfe) *Rev.* 1. 6. *Men of other ſpirits, redeemed from among men, who have all Earthly things under their feet, ſuch as regard not Silver, nor yet delight in Gold, (The Law of the mouth*

of their King being better to them than thousands of Gold, and Silver; as also men of valiant and couragious spirits for the honour of their King upon Earth, not loving their lives unto the Death, Rev. 12. 11.

The Nations of the Earth also are full of Mighty Ones, men of high degree, and all the Kings, Princes, Potentates, Rulers, chiefe Captaines, Great Lords, all the Mighty men of Valour, all the Worthies, and men of Renowne, and all the wise and Honourable ones of the Earth are his Subjects; the excellency, and mightinesse of the Subjects speak forth the mightinesse of the King, how mighty must he needs be, who have all the mighty Kings and Princes of the world under him?

Secondly, Their multitude, he hath more Subjects than any, if *Solomons* Subjects were so great a people that could not be numbred, nor counted for multitude, how great and numerous, or rather innumerable are Christs Subjects, who are all people, Nations, and Languages, *Dan.* 7. 14. And these are not onely his Subjects in respect of the Right, and extent of his Dominion, but also in respect of their submission and obedience to him, for all Dominions shall serve, and obey him, *Dan.* 7. 14, 27. Yea all kingdomes shall resolve into his kingdome;

dome: The joyfull ſound of the Seaventh Angel, and the great voices in Heaven, which *John* heard, proclaimed the largeneſs and amplitude of the kingdome of this King, ſaying, *The kingdomes of this World are become the kingdomes of our Lord, and of his Chriſt, and he ſhall reigne for ever, and ever; and if in the multitude of people is the Kings Honour*, Pro. 14. 28. then ſurely he is a mighty and honourable one that hath ſuch multitudes under him.

Thirdly, He is mighty in his Rule, and Adminiſtration, both towards his loyall Subjects, and deſperate Enemies; The Adminiſtration of Chriſt towards his faithfull ones is chiefly in two things, in both which he appeares to be Mighty.

Firſt, Preſervation; for he preſerveth the faithfull, even all them that love him: he is mighty to ſave, and defend them againſt all the mighty ones that riſe up againſt them, he hath been, and is a ſtrength to the poore, a ſtrength to the needy in diſtreſſe, a refuge from the ſtorme, a ſhaddow from the heate, when the blaſt of the terrible ones is as a ſtorme againſt the wall. The Pſalmiſt ſinging of him, and his kingdome, ſaith, *He ſhall deliver the needy when he cryeth, the poore alſo, and him that hath no helper; he ſhall ſave the ſoules of the needy, he ſhall redeeme their ſoules*

from deceit and violence, Pſal. 72. 12, 13, 14. And for this reaſon the Prophet *Zephany* calls upon *Zion* to ſing and rejoyce; *The King of Iſrael even the Lord, is in the midſt of thee, thou ſhalt not ſee evil any more; The Lord thy God in the midſt of thee is Mighty, he will ſave,* Zeph. 3. 14, 15, 17. And this is the confidence of his Subjects, *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will ſave us,* Iſa. 33. 22. And he is not onely mighty to ſave their bodies from deſtruction, but to ſave their ſoules from ſin, and death; for that was the reaſon which the Angel gave *Joſeph* before Chriſt was borne, why he ſhould be called *Jeſus,* Math. 1. 21. *Thou ſhalt call his Name Jeſus; for he ſhall ſave his people from their ſins:* And in this he is mightier than all other Kings, who cannot deliver any of their Subjects ſoules, none of them can by any meanes redeem their Subjects, nor yet their own ſoules, but ſtand in need of this Mighty One to ſave them.

Secondly, Remuneration; he is not unrighteous to forget the worke, and labour of love, which any of his Subjects do ſhew towards his Name, but will give reward unto his ſervants the Prophets, and to the Saints, and them that feare his Name, ſmall and great; and his Reward is great, be-

becoming ſuch a Mighty King to beſtow, he will plentifully reward all his faithfull conſtant Followers, and his reward is.

Firſt, Everlaſting life; This Chriſt promiſed to his ſelf-denying Diſciples, *Mat.* 19. 29. *My ſheep heare my voice*, ſaith Chriſt, *and follow me, and I Give unto them eternall life, and they ſhall never periſh*, Joh. 10. 27, 28. And for this end his father gave him power over all fleſh, *that he ſhould give eternall life to as many as he hath given him*, Joh. 17. 2. Eternall life is a rich reward, but heres not all the reward of the righteous, they might have everlaſting life, though with trouble, and diſtraction, and therefore he gives them together with *everlaſting life*.

Secondly, Everlaſting joy, and reſt, for though they have ſorrow and trouble here, and for a ſeaſon be in heavineſs through manifold Temptations, yet their ſorrow ſhall be turned into joy, *into everlaſting joy*, which none ſhall take from them; Their trouble ſhall be turned into reſt, and quietneſs, and aſſurance for ever; *for the Lord Chriſt will recompence Tribulation to them that trouble his ſervants, and to them that are troubled, reſt, when he ſhall be revealed from Heaven with all his mighty Angels, in flaming fire, taking vengeance on them that know not God*, 2 Theſ. 1. 6, 7, 8. And that his reward may be full,

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together with everlasting life, and rest, he gives

Thirdly, Everlasting honour and glory, they shall not have life and peace in a low estate, but they shall be exalted to honour, they shall not rest upon the Dunghil but upon the Throne; for this is his promise, *Rev.* 3. 21. *To him that overcometh will I grant to set with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.* Christ shall be King over *Israel*, and they shall be next unto him; at that great day when all Nations shall be gathered before him, he shall separate them one from another, he shall set the Sheep on his right hand, but the Goats on the left, *Then shall the King say to them on the right hand, Come ye blessed of my Father, inherit the Kingdome prepared for you from the foundation of the world, Mat.* 25. 32, 33, 34. His reward is a Kingdom, a Kingdome which cannot be moved, and thus Christ is a mighty King in his rule, and administration towards his servants.

Secondly, Christ is mighty in his rule and administration towards his enemies, which doth principally consist in two things both manifesting his mightinesse.

First, Cohibition and restraint, for when his enemies come forth full of fury and rage, with full purpose of heart to destroy his

his people, he put his hook in their Noſe, and his Bridle in their Lips, ſo that they cannot act all the evil that is in their hearts, though they do exert and put forth ſome hatred and wrath, yet not all; *For the remainder of wrath he reſtraineth.* So that no more of their malice, wrath, and cruelty do, or ſhall break forth, then what he ſees in his wiſdom and faithfulneſs to be expedient and profitable for his ſervants to endure; and this his adminiſtration do not extend only to the meaner ſort of people, but the high and mighty to the Kings of the Earth, *For he cuts off the Spirit of Princes, ſo that their hands cannot perform their enterpriſe.* The Pſalmiſt ſpeaking of the beauty and glory of *Sion*, ſaith, *Lo, the Kings were aſſembled, they paſſed by together, they ſaw it, and ſo they marvelled, they were troubled and haſted away, fear took hold upon them there, and pain as of a woman in travel*, *Pſal.* 48. 4, 5, 6. The King of *Sion* took away their ſpirit and courage; yea, this extends to the very Devils, whom (when he was in the fleſh) he reſtrained from hurting and tormenting, and it is becauſe of this part of the bleſſed rule and adminiſtration of Chriſt in Heaven, that men and Devils (whoſe hearts are fully ſet in them to do evil) have not torn and devoured

voured the whole flock of Christ upon Earth.

Secondly, Destruction; for as his hand shall be known towards his servants, so his indignation towards his Enemies, whom he will destroy though never so many and mighty: The Psalmist prophecying of him, and his administration towards his enemies, saith, *Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a Potters vessel*, Psal. 2. 9. And *Isaiah* saith, *He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked*, Isa. 11. 4. *Paul* tells us, *That he shall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God?* &c. Yea, the mightiness and severity of Christ in this respect is notably set forth by himself in the close of the Parable of the Noble-man, *Luke* 19. 27. *But those mine enemies which would not that I should Reign over them, bring hither and slay them before me.* And the one and greatest part of the Book of the *Revelation*, do but acquaint us with the woes, plagues, and vials of wrath which he will poure forth upon his enemies, the sum of all is, *Babylon the Great is fallen, is fallen; and the Beast was taken, and with him the false Prophet, these both were cast alive into a lake of fire burning with Brimstone,*

and

and the Remnant were ſlain with the ſword of him that ſate upon the Horſe, which ſword proceeded out of his mouth, and at laſt the Devil was caſt into the Lake of Fire and Brimſtone where the Beaſt and the falſe Prophet are, and ſhall be tormented day and night for ever and ever, Rev. 18. 2. & 19, 20, 21. & 20. 10. So mighty and terrible will Chriſt be in the deſtruction of his enemies; and thus he appears to be a mighty King.

Secondly, Chriſt is a Mighty Prieſt, far above all other Prieſts, his mightineſſe is manifeſt in this reſpect, in ſeveral particulars.

Firſt, In the Dignity of his Perſon, which I conſider only with relation to his Prieſthood, for the Apoſtle being about to treat of Chriſt as a Prieſt, firſt, ſets down the mightineſſe and excellency of his perſon, and the manner of his expreſſing particulars (as *who being the brightneſſe of his glory*, &c. *and upholding all things by the word of his power*) do plainly ſhew that they have relation to what follow, namely his Prieſt-hood, therefore the Apoſtle to give evidence of his ſufficiency for that great function, doth firſt declare his power and greatneſſe, and ſpeaking of his mightineſs afterward, as a Prieſt he layes much of it on the Dignity of his perſon, *Heb.* 4. 14. *Seeing then that we have*

a great High Priest that is passed into the Heavens, Jesus the Son of God; he is a mighty Priest, in that he is the Son of God: The same Apostle magnifies Christ the *High Priest* above those that the Law made, upon this account, *Heb:* 7. 28. *The Law maketh men High Priests which have infirmity, but the word of the Oath which was since the Law, maketh the Son.* And he is the more excellent High Priest, in that it is the Son who is made.

Secondly, In the peculiarity of his Title, he is not onely called an *High Priest* frequently, and once *Heb:* 10. 21. ἱερέα μέγαν, *A Great Priest*, but he is also stiled *A Great High Priest*, *Heb:* 4. 14. Though under the Law there was an High Priest, yet never was any called *Great High Priest*, but Christ, and though the Pope assume to himself the Title of *Pontifex Maximus*, the greatest High Priest, yet it doth of right belong to Christ.

Thirdly, In the perfection of his Nature, an High Priest without sin, without infirmity, whereby he is by the Apostle distinguished from, and exalted above all other Priests, *Heb:* 7. 26, 27, 28. *Such an High Priest became us, who is holy, harmlesse, undefiled, separate from sinners, and made higher than the Heavens, who needeth not daily, as those High*

Priests

Priests to offer up sacrifice, first for his own sins, then for the peoples; the Law maketh men High Priests which have infirmity, but the word of the Oath which was made since the Law, the Son, who is consecrated for evermore. He is a merciful, faithful, tender, sympathizing High Priest, *Who can have compassion on the ignorant, and on them that are out of the way, and is able to succour them that are tempted,* Heb. 2. 17, 18.

Fourthly, In the eminency of his order, he is a Priest not after that common way that others were, the order of *Aaron*, and so but such an one as they, but after a special and more excellent order, peculiar to him alone, the order of *Melchisedec*, that great and mighty man, King of *Salem*, unto whom even the Patriarch *Abraham* (that Mighty One) gave the tenth of the spoil, even he that met *Abraham* returning from the slaughter of the Kings and blessed him, which speaks him greater than our father *Abraham*, for as it is said *Heb. 7. 7. Without all contradiction the lesse is blessed of the better:* or more excellent; this the Spirit of God (advancing Christ above all others) mentioneth both in that famous prophecy of his Kingdome and Power, *Psal.* 110. 4. saying, *The Lord hath sworn, and will not repent, Thou art a Priest for ever after the order of Melchisedec:* As also six several times in the 5, 6, & 7. Chap-

7. Chapters of the Epistle to the *Hebrews*, as it were delighting it self in the rehearsal of the exaltation, and excellency of Christ in this respect.

Fifthly, In the solemnity of his Ordination, different from the Ordination of other Priests, which was without so much ado, for they were made without an Oath, *but he with an Oath, and that of God himself*, according to that of the Psalmist, *Psal.* 110 4. Minded also by the Apostle, *Heb.* 7. 21. *The Lord sware, and will not repent, Thou art a Priest for ever after the order of Melchisedec*; and surely it is some great and weighty matter which causeth the Most High to swear.

Sixthly, In the performance of his work, which did consist chiefly in four things.

First, To make satisfaction, and reconciliation for the sins of the people, and this Christ did, and he so did this marvellous work, as shewed his mightinesse therein.

First, He did it to the uttermost, and that in respect

First, Of the nature and measure of it in it selfe, it was a full, perfect satisfaction, wanting nothing, *Heb.* 10. 14. *By one offering he hath perfected for ever them that are sanctified*: So that there needs none of the works, nor sufferings of any other to contribute

tribute any thing to it; and if God at any time *Visit the transgression of his children with the rod, and their iniquity with stripes.* It is not in reference to any further satisfaction of his justice, but in order to their Sanctification.

Secondly, Of the extent and largeness of it, as to the subjects that partake of this grace, and they are not a few, but many, *For he gave his life a Ransome for many*, Math. 20. 28. Mark 10. 45. Not the *Jews* only, but the *Gentiles* also, he reconciled both unto God in one body by the Cross, and came and preached peace to them that were afar off, and to them that were nigh, *Ephes.* 2. 16, 17. And thus the world partake of it according to that of *Paul*, 2 *Cor.* 5. 19. *That God was in Christ reconciling the world unto himself*; yea, *The whole world*, 1 *John* 2. 2. *He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world*; yea, it extends unto *All things*, for so it is written, *Col.* 1. 20. *And (having made peace through the blood of his Cross) by him to reconcile all things unto himself, By him*, I say, *whether they be things in Earth, or things in Heaven.*

Secondly, He did at once, not by many, but by one offering, and this speaks him a *Mighty One*, upon this very account the Apostle prefers him and his sacrifice before

all the Levitical Priests and their sacrifices, of their sacrifices he saith, *The Law can never with those sacrifices which they offered year by year, continually make the comers thereunto perfect, but in those sacrifices there is a Remembrance again made of sins every year; for it is not possible that the blood of Bulls and Goats should take away sin,* Heb. 10. 1, 3, 4. And again, *vers.* 11. *Every Priest standeth daily ministring, and offering oftentimes the same sacrifices which can never take away sin,* but of Christ he speaks otherwise, not as of one weak, but mighty, a sufficient Priest and Sacrifice; *For by one Offering he hath perfected for ever them that are sanctified.* He offered but one offering, and that was enough.

Thirdly, He did it in no ordinary way; not by killing of others, but by dying himself, by making and offering himself a sacrifice for sin, according to that in *Heb.* 9. 26. *Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself?* Other Priests to make attonement for sins, offered other things in sacrifice, he himself, he was the Priest and sacrifice too; he the just, suffered for the unjust, that he might bring us to God; this is wonderful, no more need to be added to manifest Christs mightiness in the performance of this part of his Priestly work.

Secondly,

Secondly, To pray and intercede for the people, and this Christ doth, for he being come an High Priest of good things to come by a greater and more perfect Tabernacle, did not by the blood of Bulls and Goats, and Calves (as other Priests did but by his own blood) he entred in once into the holy place, into Heaven it self, now to appear in the presence of God for us, *Heb:* 9. 11, 12, 24. And this he doth to purpose, and with eminent successe, obtaining eternal redemption for his faithful ones; for his blood being of such great merit and vertue, and he having such great interest and favour in Heaven, his prayers and intercessions are very prevalent, as a Prince he hath power with God, (his Father always hearing him, *John* 11..42.) Neither is he so much a Petitioner to beg blessings for Believers upon the account of meer mercy, but (having merited and purchased them by his blood) as a *mighty Advocate he plead for them in a way of Justice.* And upon this, the servants of God may, and do bear themselves in case of sin, according to that heart-upholding word, 1 *John* 2. 1. *My little children, these things write I unto you, that ye sin not, and if any man sin we have an Advocate with the Father, Jesus Christ the Righteous.* Upon this did that good woman (that we read of in Hi-

ſtory) bear her ſelf, who (being charged and accuſed, and much put to it by the Devil) ſaid, *Though I cannot anſwer thee, my Advocate can:* meaning Chriſt. And the Apoſtle did apprehend ſo much of the mightineſſe of Chriſt in his performance of this part of his Prieſtly work, as that he layes the ſtreſs of his peoples eternal ſalvation upon it, *Heb.* 7. 25. *Wherefore he is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

Thirdly, To offer up the gifts and ſervices of the people, *Heb:* 5. 1. & 8. 3. And this Chriſt doth alſo, and that powerfully and effectually, for he doth not take the prayers, praiſes, and ſpiritual ſervices of his people, and barely offer them up to the Lord, but by and through him preſenting them, they are acceptable to God, 1 *Pet.* 2. 5. His very preſenting the perſons and performances of his people (unworthy and imperfect in themſelves) is ſufficient to make them acceptable to God; and therefore he is mighty in that part alſo of the work of a Prieſt.

Fourthly, To bleſſe the people, *Numb:* 6. 23, 24, 25. This alſo Chriſt doth, and in this he is mighti'er than all other Prieſts which were before him, which is evident in that

First,

First, He bleſſeth more than they; they bleſſed but a few in compariſon of thoſe he bleſſe, they but the Nation of the *Jews* at the moſt, they but one Nation, he all the Nations of the world, both the *Jews* and the *Gentiles* alſo, according to the promiſe of God of old to *Abraham* ſo often repeated, *That all the Nations of the Earth ſhould be bleſſed in him.* And for this end did God ſend him according to the words of *Peter* to the *Jewes* *Acts* 3. 25. 26. *Ye are the children of the Prophets, and of the Covenant which God made wite our Fathers, ſaying unto Abraham, and in thy ſeed ſhall all the kindreds of the earth be bleſſed: Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſſe you, in turning away every one of you from your iniquities.* And *Paul* tells the *Galatians*, *That Chriſt hath redeemed them from the curſe of the Law, being made a curſe for them, that the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt*, Gal. 3. 13, 14.

Secondly, He bleſſeth with more and more choice bleſſings than any other Prieſt; he bleſſeth not onely with bodily, but with ſpiritual, and with all ſpirituall bleſſings, with bleſſings for this life, and all eſtates and conditions therein, and with bleſſings for the life to come.

Thirdly, He bleſſeth more eminently than they; he doth not only wiſh bleſſed, but make bleſſed; he doth not only pray for a bleſſing for his people, but he doth authoritatively pronounce them bleſſed.

Seventhly, In the unchangeableneſs and everlaſtingneſs of his Office, when the Lord made him a Prieſt, it was for ever; *The Lord hath ſworn, and will not repent; thou art a Prieſt for ever after the order of Melchiſedec.* And by this alſo doth the Apoſtle exalt Chriſt above all other Prieſts, *Heb.* 7.22, 23, 24. *They truly were many Prieſts becauſe they were not ſuffered to continue by reaſon of death, but this man becauſe he continueth ever, hath an unchangeable Prieſt-hood, wherefore he is able to ſave,* &c.

Thirdly, Chriſt is a mighty Prophet; this plainly appears by the words of the Diſciples to himſelf, inquiring about the things which came to paſſe in thoſe dayes, *Luke* 24. 19. which they ſaid to be, *concerning Jeſus of Nazareth, which was a Prophet mighty in deed and word before God and all the people.* His mightineſs in this reſpect is manifeſt.

Firſt, In his Original; for though all other true Prophets be of Gods raiſing up, and ſending, yet he more eſpecially; it is peculiarly prophecyed of him, *Deut.* 18. 15.

The

The Lord thy God will raise up unto thee a Prophet from the midst of thee. He is a Prophet of Gods special sending, he sent him in a more eminent way than he did others, he sent him immediately from himselfe; *Nicodemus* exalting him above others, saith, *John* 3. 2. *We know thou art a teacher come from God.* He came from God otherwise than other Prophets did; it is said of him alone, *That he came out from God, even from the bosome of the Father, where he was.*

Secondly, In his Qualification; he came out from God, and he came throughly furnished for the discharge of this Office, *even with the whole mind of God*, and with a sufficiency of power to make it known; the Lord speaking of him saith, Isa: 42. 1. *Behold my servant, &c. I have put my Spirit upon him, he shall bring forth judgment to the Gentiles*; and himself saith: *Isa.* 61. 1, 2. *The Spirit of the Lord God is upon me, he hath anointed me to preach good tydings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, &c.* He was full of the Spirit, and of power by the Spirit of the Lord.

Thirdly, In his Commission, and his Commission is answerable to his Qualification; God gave him largely of his Spirit, and he gave him a large Commission, 2-

bundance of teaching-power, and abundance of teaching-work; See both his Qualification and his Commission, Isa. 42. 6, 7. *I have put my Spirit upon him, ---I will keep thee, and give thee for a Covenant of the people, for a Light of the Gentiles, to open the blind eyes, to bring out the Prisoners from the Prison, and them that sit in darkness out of the prison-house.* As also *Isa.* 49. 6. He is not only Gods servant to raise up the Tribes of *Jacob* and to restore the preserved of *Israel*, but saith God, *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.* He is the great Prophet, he hath the grand Commission, the whole work of teaching and saving souls is committed unto him alone, and he hath undertook it; he is the Lord of the Harvest, and all other faithfull Teachers they are but his servants and labourers; he is the chief Shepherd, all others are inferiour to him, being appointed by him to feed the Flock of God; in a word, the Father sent him, and gave him all power both in Heaven and Earth; and he sendeth others, even all that are sent; Mat: 28. 18, 19, 20. *Jesus came and spake unto them, saying, All power is given unto me in Heaven, and in Earth, Go ye therefore and teach all Nations, baptizing them in the name of the Father, &c.*

Fourthly,

Fourthly, In his Execution and exercise of this Office; his teaching was, and is with power and authority upon the consciences of men wonderfully convincing of sin and righteousnesse, he is a teacher that openeth both the Scriptures and understandings too, *Luke* 24. 32, 45. He doth not only propound truth to men as others do, but he makes them stoop to it, which none else can do: his Ministration is with such power and efficacy as that he puts the Law of God into the minds of his people, and write it in their hearts, and this is the sole prerogative of him who is both King, Priest, and Prophet as hath been shewn.

Fifthly, In the Command of God concerning him, *viz.* to heare him; God at sundry times and in divers manners spake in time past unto the Fathers by the Prophets, and his Command to the people was *to heare them*; but God hath in these last dayes spoken unto us by his Son, that Great Prophet, who is greater than all the Prophets which were before him (he being the substance of all their Testimony) and he hath commanded, that we should *heare him*. This the Voice out of the cloud uttered, saying, *This is my beloved Son, in whom I am well pleased; Heare ye him*; yea, this is the speciall and strict command of God, *Act.* 3. 22.

A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, Him shall ye heare in all things, whatsoever he shall say unto you; and not onely so, but the severity of God is, and will be towards all those that reject, and despise his words; *for every soule that will not heare that Prophet shall be destroyed from among the people*, Act. 3. 23. Therefore he saith, *See that ye refuse not him that speaketh; for if they escaped not, who refused him that spake on Earth, much more shall not we escape, if we turne away from him that speaketh from heaven*, Heb. 12. 25. *This is his commandement, that we should beleeve on the Name of his Son Jesus Christ*, 1 Joh. 3. 23. Surely he is a mighty Prophet, whom the Lord doth so strictly charge the people to heare. I thought to have enlarged upon this subject, by inserting some of the speciall predictions, precepts, promises, and instructions of this Prophet, but what hath been already mentioned is sufficient for the present designe, viz. to demonstrate his mightinesse in this office also.

Twenty-secondly, In the Carriage of others towards him.

First, In the carriage of the generality of the people, as

First, Their recourse to him; we reade not that any of the Patriarchs, Judges, Kings,

Kings, Prophets, or Apostles were so followed, and flockt to as he was; As soone as he was borne, we reade of wise men who came a great journey, from the East to *Jerusalem* to worship him; and as soone as he began to teach, and worke miracles, such multitudes followed him, that he was fain to goe up into a Mountaine to teach his Disciples, *Matth.* 5. 1. and as soone as he was come downe Great multitudes followed him, *Matth.* 8. 1. He was seldome without multitudes who attended to see his miracles, and to heare his wisdome, and the gracious words which proceeded out of his mouth; sometimes there was such an innumerable multitude of people gathered together, that they trod one upon another, *Luk.* 12. 1. When he was in *Capernaum*, in *Simons* house healing, all the City was gathered together at the doore; And rising up early a great while before day, he went into a solitary place, & *Simon* having found him, said unto him, *All men seek for thee*, *Mark.* 1. 33, 37. Sometimes he was so thong'd, that they could not bring the sicke nigh unto him in an ordinary way, that neither his mother, nor brethren could come at him, *Luke* 8. 19. When the Apostles gathered themselves together unto him, to give him an account of some matters, he

called

called them into a desart place to rest a while, for there were many coming, and going, and they had no leisure so much as to eate; And though they departed into a desart place by Ship privately, the people saw them departing, and many knew him, and ran a foot thither out of all Cities, and out-went them, and came together unto him; And when he came into the Land of *Genesareth*, & came out of the Ship, straightway they knew him, and ran through that whole Region round about, and began to carry about in beds those that were sick, where they heard he was, and whither soever he entred, into Villages, or Cities, or Countries, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment, *Mark* 6. 30, 31, 32, 33, 53, 54, 55, 56. This carriage of the people speak him forth to be one from whom they expected great things.

Secondly, Their marvelling, and wondring at his Doctrine, and Workes, and that not seldome, once or twice onely but often, they often marvelled, they often wondred, they were often amazed, they were often astonished, as might be shewne, and as it was often in respect of time, so it was much, and great in respect of measure.

It

It is ſaid, *Mark* 6. 51. when Chriſt went up unto his Diſciples into the Ship, *the winde ceaſed, and they were ſore amazed in themſelves beyond meaſure, and wondred*; when the Damſel which was dead aroſe and walked, they which beheld it were aſtoniſhed with a great aſtoniſhment, *Mark* 5. 42. ἐξέστησαν ἐκστάσει μεγάλῃ, they were in an extaſie, in a great extaſie, they were not themſelves for the time; ſo when he healed the man which was deafe and dumbe, they that ſaw it were beyond meaſure aſtoniſhed.

Thirdly, Their Rejoycings, and Acclamations; *As he did ride into Jeruſalem, a very great multitude ſpread their garments in the way, others cut downe branches from the trees, and ſtrawed them in the way, and the multitudes that went before, and that followed, cryed, ſaying, Hoſanna to the Son of David, bleſſed is he that cometh in the name of the Lord; Hoſanna in the higheſt*, Math. 21. 8, 9. So likewiſe when he had anſwered the Ruler of the Synagogue, cavilling at him for healing on the Sabbath day, it is ſaid, *All the people Rejoyced for all the Glorious things that were done by him*, *Luke* 13. 17.

Fourthly, Their beſeechings, the great and mighty ones beſought him, *Jairus one of the Rulers of the Synagogue, fell at his feet, and beſought him greatly to come and lay his hands*

hands on his little daughter, Mark 5. 22, 23. *The Centurion came beseeching him on behalfe of his servant*, Math. 8. 5, 6. *Yea a certaine Noble man*, τις βασιλικὸς, Joh. 4. 46, 47. *Some Princely mighty one went unto him, and besought him that he would heale his Son, for he was at the point of death*; yea this was the carriage of the very Devils towards him, *Math.* 8. 31. *Mark* 5. 12.

Fifthly, Their worshipping; *Many of those that came to him, fell downe at his feet, and worshipped him*, the Ruler of the Synagogue, and others, both good and bad worshipped him all along, In his Infancy, *Math.* 2. 11. In his Man-age oft, After his Resurrection, *Math.* 28. 9. In the time of his Ascension, *Luke* 24. 52. These carriages of the Generality of the people declare his mightiness.

Secondly, In the carriage of his Enemies, even in their worst carriages, *viz.*

First, Their persecutions; for that he was so persecuted of the Mighty Ones of the world, was because they lookt upon him, as a Mighty One, and were afraid of him, lest he should become mightier then they, and indeed persecution of any person or party, do usually arise from feare in the persecutors, lest such a person or party should prevaile against them; It was evidently so in the persecutions of Christ, as

soone

soone as he was borne, he was persecuted by *Herod* that Mighty One, he sought to destroy him, and it was from feare, or hearing of one born King of the *Jewes*, and some coming from farr to worship him, (being led to him in an extraordinary way) he was troubled ἐταράχθη, very much terrified, and all *Jerusalem* with him. It is also said, *Mark* 11. 18. *The Scribes and the chiefe Priests sought how they might destroy him, For they feared him, because all the people were astonished at his doctrine.* And when some told the Pharisees what things Jesus had done, *Then gathered the chiefe Priests and the Pharisees a Councel, and said, what do we? for this man doth miracles; if we let him thus alone, all men will beleeve on him, and the Romanes shall come, and take away both our place, and Nation; and from that day forth they took councel together for to put him to death,* Joh. 11. 46, 47, 48, 53. And History tells us of some Emperours, who have been so troubled with the Feare of one King Jesus taking away their Crownes, as they have sought the destruction of the whole lineage of *David*; so that it is apparent that the very persecutions of his enemies spake him to be a Mighty One, one whom they durst not let live.

Secondly, Their Combinations and confederacies against him, there were, and are com-

combinations of the mighty against him, yea strong Combinations against him.

First, A Combination of all Interests, both civil, ecclesiastical, and military, as is evident in the words of *Peter* and *John*, recorded *Acts* 4. 25, 26, 27. *Lord thou art God which hast made Heaven and Earth, &c. who by the mouth of thy servant David hast said, Why did the Heathen rage, and the people imagine vain things; The Kings of the Earth stood up, and the Rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel were gathered together*; with Luke 19.47. *The chiefe Priests, and the Scribes, and the chiefe of the people sought to destroy him*; thus all sorts of Interests were ingaged against Christ.

Secondly, A Combination of all they have, which may be reduced to three heads.

First, A Combination of powers, and strength; For both *Herod*, and *Pontius Pilate*, and the chiefe Priests, and others joyned their severall powers, and Authorities against him; and as it was then, so it was to be afterwards, as is manifest by the Angels explanation of *Johns* Vision to him, *Rev.* 17. 12, 13, 14. *The ten Hornes which then*

thou ſaweſt are ten Kings which have received no kingdome as yet, but receive power as Kings one houre with the Beaſt; Theſe have one minde, and ſhall give their power and ſtrength unto the Beaſt; Theſe ſhall make warre with the Lambe: And this *John* ſaw yet more fully, *Rev.* 19. 19. *I ſaw the Beaſt, and the Kings of the Earth, and their Armies gathered together to make warre againſt him that ſate on the Horſe, and againſt his Army*; Thus the powers and forces of the world combine againſt Chriſt.

Secondly, A Combination of policy, and Councel; The Enemies of Chriſt *conſulted together with one Conſent, and were confederate againſt him*; They conſulted together how to intangle him in his talke, how to apprehend him, how to put him to death, how to conceale his Reſurrection, *Math.* 22. 15. *Math.* 26. 3, 4. *Math.* 27. 1. *Math.* 28. 12. Of this the Pſalmiſt ſpeaks, *The Kings of the Earth ſet themſelves, and the Rulers take Counſel together againſt the Lord, and againſt his Anointed*, Pſal. 2. 2.

Thirdly, A Combination of purſes, they had all one purſe againſt him; this is evident in his Apprehenſion, for the chiefe Prieſts and Captaines covenanted to give *Judas* money, *Luke* 22. 4, 5. As alſo in his Reſurrection (being apparent to the Souldiers, who alſo declared it to the chiefe

Priests) they spared no cost to prevaile with the Souldiers to conceale the same; They gave *large money* to them to stop their mouths from publishing the Truth, and to open them to tell a lie, *Math.*28. 11, 12, 13.

Thirdly, A Combination against him, and all of him; They combined against his person to put him to death as a Malefactor; against his Doctrine, to keep, or cast it out as error; against his servants to root them out of the Earth, as evil doers; against his Kingdome, to suppresse that as some hurtfull, dangerous thing; As their hatred was of the whole kind, *viz.* Christ, and those that were Christs, so they combined against him, and all of him, both persons, and things, that the name of Christ might be no more in Remembrance. And that they durst not deale with him singly, but thus combined together against him, is a plaine demonstration of his mightinesse.

Thirdly, In the carriage of his servants towards him, as

First, Their confidence in him; In all their difficulties, dangers, and distresses, relating both to soule and body, he is their confidence for supplyes, succours, and salvation; neither is he the confidence of some onely, but of all his servants, not of the *Jewes* onely (for many, yea many thousands of

them

them have beleeved on him, *Acts* 20. 21.) but alſo, and eſpecially of the Gentiles; according to the prophecy of him, *Iſa.* 11. 10. *He ſhall ſtand for an Enſigne of the people, to it ſhall the Gentiles ſeeke*; which the Apoſtle explaines, and calls a *Truſting in him*, *Rom.* 15. 12. *In him ſhall the Gentiles truſt*; and thus he is the Confidence of all the ends of the Earth, and of them that are a far off upon the Sea, and how mighty muſt he needs be that is the ſole truſt, and confidence of all the truely wiſe, holy, and faithfull ones among men?

Secondly, Their Confeſſion of him; As the Lord requireth confeſſion with the mouth, as well as faith in the heart, *Rom.* 10. 9, 10. ſo the ſervants of Chriſt are not ſatisfied that they beleeve on him onely (in ſecret) as their Prince, and Saviour, but by their profeſſion proclaime him to be ſo on the houſe-top (being neither aſhamed, nor afraid to confeſſe him before men) that others might alſo know, and acknowledge him with them. And as Confeſſion of him is (as *Luther* ſaith) *Virtus virtutum, et ſummum, ac difficillium opus*, the moſt excellent, and difficult worke, and that which ſome beleevers have not been able to do, *Joh.* 12. 42. So it attributes power to Chriſt, and ſpeakes him forth to be a Saviour, and a great One.

Thirdly, Their ſufferings for him, which follow their confeſſion of him; how have they been reproached, perſecuted, and hated of all men for his Name ſake, *They have had trials of cruel mockings, ſcourgings, of bonds, impriſonments, have been ſtoned, ſawen aſunder, ſlaine with the ſword, have wandred about in ſheep-skins, and goat-skins, in deſarts, mountaines, and in dens, and caves of the earth*, Heb. 11. 36, 38, 38. And not onely thoſe that firſt truſted in Chriſt, but all the faithfull in their ſeverall Generations have been ready to be bound and to dye, yea many have died for Jeſus ſake: we reade not of ſuch ſufferers for any cauſe, either for number, conſtancy or cheerfulneſs, as the Martyrs of Jeſus, nor yet of any ſufferings greater than what they endured for Jeſus ſake; Surely he is ſome Mighty One for whoſe ſake ſuch an innumerable company of Saints have ſuffered ſuch grievous things with joyfulneſs.

Twenty-thirdly, He is Mighty in his own ſufferings, that he who was God ſhould ſuffer at all, was a marvellous thing, and a wonder, which was and could be onely by aſſuming a nature to whom it was poſſible to ſuffer; his Mightineſs in his ſufferings is manifeſt.

Firſt, In the kinds of his ſufferings, his ſufferings were of all ſorts, the Cup which he

he dranke of had all kind of bitternesse in it, disgrace, poverty, paine, temptations, and whatsoever is hard to be endured.

Secondly, In the subject of his sufferings, he suffered in every part.

First, In his soule, as himselfe said, *Math.* 26. 38. *My soule is exceeding sorrowfull, even unto death.*

Secondly, In his body, in every part thereof, in all the senses thereof.

In his hearing, by their reproaches, and crying, *crucifie him.*

In his sight, by their scoffing, and scorning gestures.

In his smell, by his being in that noysome place *Golgotha*, Math. 27. 33.

In his taste, by his tasting of vinegar mingled with gall, which they gave him to drinke, *Math.* 27. 34.

In his feeling, by the thornes on his head, blows on his cheekes, spittle on his face, the speare in his side, and the nailes in his hands.

Thirdly, In his Name, by reproach, and ignominy.

Fourthly, In his estate, and goods, *they crucified him, and parted his garments, casting lots*, Math. 27. 35.

Thirdly, In the measure of his sufferings; it was good measure, heaped up, pres-

ſed downe, and running over, he ſuffered a great deale of every kind.

Much diſgrace, and ſhame; when he was teaching the Phariſees derided him, when he was diſcourſing the people ſaid, *thou haſt a Devil.*

When they apprehended him, it was with diſgrace, *they came with ſwords, and ſtaves, as againſt a thiefe.*

When they did condemne him, it was to be crucified, a ſhamefull death; and they preferred a murderer before him, when they had condemned him, *they ſtripped him, and put on him a Scarlet robe, they put a Crowne of thornes upon his head, and a reed in his right hand, and they bowed the knee before him, and mocked him, ſaying, Haile King of the Jewes, Math.* 27. 28, 29.

When they crucified him, it was between two theeves, eſteeming him the chiefe, and worſt of malefactors. *And when he was on the Croſſe, they that paſſed by, reviled him, wagging their heads, ſaying, thou that deſtroyeſt the Temple, and buildeſt it in three dayes, ſave thy ſelfe. Likewiſe the chiefe Prieſts mocking him, with the Scribes, and Elders, ſaid, he ſaved others, himſelfe he cannot ſave, &c. Math.* 27. 39, 40, 41, 42.

And when he was dead, they called him, *that Deceiver.*

Great poverty, as ſoone as he was borne, he

he was laid in a Manger, *Luke* 2. 7. Himſelfe ſaid, *Math.* 8. 20. *The Son of man hath not where to lay his head.*

Great paine; It is ſaid, *Being in an Agony, he prayed more earneſtly, and his ſweat was as it were Great Drops of blood falling downe to the Ground*, Luke 22. 44. And himſelfe ſaith, *My ſoule is exceeding ſorrowfull, even unto death*; he was ſcourged, ſmitten, buffetted, and at laſt crucified, (that lingring, painfull death) the large meaſure of his ſufferings, as well as the ſeverall kinds, are mentioned, *Iſa.* 53.

Fourthly, In the efficient Cauſes of his ſufferings, both principall, and Inſtrumentall, he ſuffered from the Mighty.

Firſt, From his Father, the Almighty God, he ſpared him not, it pleaſed the Lord to bruiſe him, he hath put him to griefe, *Iſaiah* 53. 10.

Secondly, From his foes, and they are Mighty Ones; he ſuffered from the Devil that Mighty One.

From men, and that of all ſorts and ranks, both people and Rulers, both meane, and mighty, eſpecially the Mighty Ones of the Earth; from *Pontius Pilate* the Governour, that Mighty One; from *Herod*, that Great one, Tetrarch of *Galilee*, and his men of warre, & from the chiefe Prieſts, Scribes, and Phariſees, and all the Elders of the

people, as well as from the people themselves, see *Acts* 4. 26, 27.

Thirdly, From his Friends, from his own Countrymen, the *Jewes*, they would have him crucified, therefore saith *Pilate* to him, *Joh.* 18. 35. *Thine own Nation, and the chiefe Priests have delivered thee unto me*; yea from his neerest friends, *Peter* shamefully denyed him; *Judas* his own servant, one of the Twelve, a Disciple in Ordinary, betrayed him, and all his Disciples forsooke him, and fled, *Math.* 26. 56.

Fifthly, In the persons for whom he suffered, *Messiah* was wounded, bruised, and cut off, but not for himself, it was for others, and they strangers, sinners, enemies, Christ said when he was taken of the Souldiers, *If ye seek me, let these go their way.* Christ was willing that the hurt which sinners had done to God, and the debt which they owed to him should be set upon his score, and put upon his account, and the Apostle mentions it as a remarkable thing, *That Christ dyed for the ungodly, Rom:* 5. 6. *The just for the unjust*, 1 *Pet.* 3. 18.

Sixthly, In his willingnesse and readinesse to suffer; he was free and willing to undertake the work of mans Redemption; when he cometh into the world he saith, *Sacrifice and Offerings thou wouldst not, but a body hast*

haſt thou prepared me; then ſaid I, Lo, I come to do thy will O God, Heb. 10. 5, 7. Its the expreſſion of one breaking out with joy to do the thing; he was free alſo in the carrying of it on, as appears by his own words, *Luke* 12. 50. *I have a Baptiſme to be baptized with, and how am I ſtraitned till it be accompliſhed. The Cup which my Father hath given me, ſhall I not drink it?* John 18. 11.

Seventhly, In the end of his ſuffering; which was matter of greateſt weight and concernment, as the averting of Gods wrath the procuring of his favour, the freeing from all evil, and bringing ſouls to God for life and ſalvation; now how mighty an One muſt he needs be that endured ſuch a large meaſure of all kinds of ſufferings in all parts, from all ſorts of perſons? and that freely and willingly to procure mercy and favour for ſinners, and enemies to himſelf.

Particular ſufferings wherein Chriſts Mightineſſe is to be ſeen.

Firſt, His Apprehenſion and taking, they came forth as to a Mighty One that would not have been apprehended; *Judas came, and with him a great multitude with ſwords and ſtaves, from the chief Prieſts, and the Scribes, and the Elders, Mark* 14. 43. And at that time the

the mightiness of Christ was seen, for when one that was about him smote the servant of the High Priest, and cut off his right ear, he did but touch his ear and healed him, *Luke* 22. 50, 51. And which is more they that went about to take him, were smitten down with one soft word of his mouth; for as soon as he had said unto them, *I am he, they went backward and fell to the ground,* John 18. 6.

Secondly, His Tryal; his Accusation and charge was, *That he was a perverter of the Nation, and forbad to give Tribute to Cæsar, saying, That he himself is Christ, a King, Luke* 23. 2. And the questions which the Governour and others put to him were according to it, *Art thou the Son of God? Art thou the King of the Jews? Art thou a King?* his Charge was as of a Mighty One, and his Answer was as of a Mighty One: *For when the High Priest asked him, and said unto him; Art thou the Christ, the Son of the blessed? he said, I am*; that is, the Son of God, not by Adoption as others, but by Nature; for unless this had been the meaning of his answer, they could not have condemned him of blasphemy, but they took it as granted, nor did he deny it, that he made himself such a Son of God, as was equall with God; so there was God standing in the Congregation of the Mighty,

ty, thoſe earthly gods did judge him, and he (which ſheweth that he was a Mighty One) judgeth them, or at leaſt declareth himſelf to be that Judge which was to judge them and all men too; for to that purpoſe was his Anſwer, *Jeſus ſaid, I am, and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the Clouds of Heaven*, Mark 14. 62. And when he was asked, *Whether he was a King*, he denyed it not, but confeſſed it in theſe words, *My Kingdome is not of this world*, John 18. 36,

Thirdly, His Condemnation; he was condemned as a Mighty One, his Accuſation, and the cauſe of his Condemnation was ſet up over his head, written, *This is Jeſus the King of the Jews*, Math. 27. 37. *Mark* ſaith, *The King of the Jews*, Mark 15. 26. *Luke*, *This is the King of the Jews*, Luke 22. 38. *John*, *Jeſus of Nazareth the King of the Jews*, John 19. 19. The main thing regarded was, That he took upon him to be King of the *Jews*: And it is to be obſerved, that God did ſo over-rule the heart and hand of *Pilate*, that inſtead of noting ſome Crime, he ſets down a moſt glorious and worthy Title; and this Superſcription was wrought in three Languages, *viz*: *Hebrew*, *Greek* and *Latine*, The end of which was, (as Mr. *Perkins* noteth) that the Paſſion of Chriſt, and

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also the publishing of his Kingdome and Gospel might spread all over the world, and *Pilate* would not be prevailed with by the chief Priests, to change the Title to that he said, *I am King of the Jews*, but said, *What I have written, I have written*, John 19. 21, 22.

Fourthly, His Death, in which his mightinesse shines forth.

First, In the Concomitants of it; as the conversion of the Thief, the darkning of the Sun over all the Land, from the sixt, to the ninth hour, the rending of the Vail of the Temple in twain, the Earth-quake, the rending of the Rocks, the opening of the Graves, the rising of many bodyes of Saints which slept, the conviction and confession of the Centurion, with his Souldiers, *That he was the Son of God, some great and mighty One that fell that day*, Math. 27. 51, 52, 54. Mark 15. 33.

Secondly, In the vertue and efficacy of it: which I shall briefly hint in three particulars,

First, It is of a purchasing vertue; for by and through it he purchased a people, *Acts* 20. 28. *And an inheritance for them*, Ephes. 1. 7, 11. *Which no corruptible thing as Silver and Gold could obtain*, 1 Pet. 1. 18.

Secondly,

Secondly, It is of a pacifying vertue; *For by it he hath made an Attonement, and Reconciliation for sin*, Rom: 5. 10. Heb. 2. 17. *Which the blood of Bulls and Goats could never do*, Heb: 10. 4, 11.

Thirdly, It is of a purifying vertue; *It purgeth the Conscience from dead works to serve the living God*, *Heb*: 9. 14. Yea, *It cleanseth from all sin*, 1 John 1. 7. *which no Sope nor Nitre can effect*, Jer. 2. 22.

Twenty-fourthly, He is mighty in his Burial; some degree of glory did break forth in Christs Burial, he had an honourable Burial; *He made his Grave with the rich in his death*, Isa: 53. 9. *Joseph* of *Arimathea*, not onely a good man and a just, but also an honourable Councellour, together with *Nicodemus* a Ruler of the *Jews*, who brought a mixture of Myrrh and Aloes, about an hundred pound weight, took the body of Jesus and wound it in Linnen Cloaths with the Spices, and laid it in a Sepulchre hewen out of the Rock, a new Sepulchre where never man was laid before: that which was wonderful in his Burial was, that they who were fearful to confesse him when living, were bold to own him when dead, and to be buried; for *Joseph* of *Arimathea*, who was a Disciple, but secretly for fear of the *Jews*, John 19. 38. yet went

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in boldly unto *Pilate* and craved the body of Jesus, *Mark* 15.43. And *Nicodemus* which at the first came to him by night, had courage to appear at his Burial, though he was condemned and crucified as a great Malefactor; this the Evangelist *John* noteth, *John* 19. 39.

Twenty-fifthly, He is mighty in his Resurrection; which doth appear in that

First, He rose at all, and it is a wonderful thing for the dead to rise.

Secondly, He rose soon, he did not lye many yeers in the Grave, he did not as *Mahomet*, who promised the *Sarazins* after eight hundred years to re-visit them, but within three dayes, for he said unto the *Jews*, *Destroy this Temple* (speaking of the Temple of his body) *and in three dayes I will raise it up*, and accordingly he rose the third day, which was as short a time as might be, for had he not been dead some such like distance of time, some would not have believed that he was dead at all.

Thirdly, He rose against utmost humane opposition, though his enemies did whatever they could to hinder it; the chief Priests and the Pharisees make an Address to *Pilate* about this, saying, *Sir, We remember that that Deceiver said while he was yet alive After three dayes I will rise again; command there-*

therefore that the Sepulchre be made ſure until the third day: And *Pilate* anſwered their deſire, *for he ſaid unto them, ye have a watch, go your way, make it as ſure as you can; ſo they went and made the Sepulchre ſure, ſealing the ſtone, and ſetting a watch,* Math. 27. 62, 63, 64, 65. 66. Yet Chriſt roſe notwithſtanding their great watch of Souldiers, and great ſtone which they rolled to the doot of the Sepulchre; ſo that by his Reſurrection from the dead, he is declared to be the Son of God with power, *Rom.* 1. 4. And that he hath ſatisfied the Juſtice of God, and diſcharged the debt which he undertook to pay to the full, being taken from priſon, the Grave, in which the ſtrength of ſin, and Gods wrath did for a time as Cords hold him; and therefore the Apoſtle proclaims a mighty victory at Chriſts Reſurrection, 1 *Cor.* 15. 54, 55, 56, 57. And indeed then Chriſt appeared victorious, his Reſurrection being the beginning of his Exaltation.

Twenty-ſixthly, He is mighty in his Aſcenſion, not onely in that he aſcended on high, into heaven; upon which account the Apoſtle magnifies him, *Heb:* 4. 14. *Seeing we have a Great High Prieſt that is paſſed into the Heavens, Jeſus the Son of God*; but he aſcended as a Mighty One; *Bleſſing the Diſciples*

ciples as he parted with them, and they worshipping him, Luke 24. 50, 51, 52. *The Angels also appeared and attended*, Acts 1. 10.

Twenty-seventhly, He is mighty in his Session; he is set down on the right hand of God. The Apostle speaks of him as of a Mighty One in this respect, *Heb:* 8, 1. *We have such an High Priest, who is set on the right hand of the Throne of the Majesty in the Heavens:* And in this respect he is far above any of the Angels, for God never said to any of the Angels, *Sit on my right hand*, *Heb:* 1. 13. And thus he is far above all Principality and Power, and Might, and Dominion, and every name that is named, not onely in this world, but also in that which is to come, *Ephes.* 1. 20, 21. To which agreeth the words of *Peter*, 1 Pet 3. 22. *Who is gone into Heaven, and is on the right hand of God, Angels, and Authorities, and Powers, being made subject to him.*

Twenty-eightly, He is mighty in his coming again, and that in three things especially.

First, In the signs of his coming, the Lord will give notice to the world of his coming, by strange, terrible and dreadful signes, publick signes, such as all shall see and observe, for there shall be signs in the Sun, and in the Moon, and in the Stars, and

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in the Earth, and in the Sea: *The Sun ſhall be darkened, and the Moon ſhall not give her light, the Stars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken, the Sea and the waves ſhall roar, the Nations ſhall be diſtreſſed and perplexed, mens hearts failing them for fear,* &c. Math. 24. 29. with *Luke* 21. 25, 26. *And then ſhall they ſee the Son of man coming in a cloud with power and great glory.*

Secondly, In the manner of his coming; he ſhall not come then as he did at firſt, not as a ſheep to the ſlaughter, as a Sufferer, but as a Conquerour, and Deliverer from all ſin and puniſhment; he ſhall not come in meanneſſe and weakneſſe, but in Majeſty and Power, triumphing over Sin, Death and Deyil; *He ſhall come in glory, in his own glory, and in his Fathers, and of the holy Angels,* Luke 9. 26. *He ſhall come with all his holy Angels and Saints attending on him,* Matth. 25. 31. 1 Theſſ: 3. 13.

Thirdly, In the end of his coming, *viz.* to ſhew his might and greatneſſe more than ever he did, to take his kingdome, and to reign before his Ancients & all others gloriouſly, to judge the quick and the dead, 2 *Tim.* 4. 1. Utterly to deſtroy wicked and ungodly men, according to that of *Paul,* 2 Theſſ: 1. 7, 8. *He ſhall be revealed from heaven with his mighty Angels in flaming fire, taking*

vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; Fully and eminently to save his faithfull servants, *For he was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time, without sin unto salvation*, Heb: 9. 28. *Then shall he sit on his own Throne, and all overcomers with him*, Rev: 3. 21.

Thus have I demonstrated the mightiness of Christ in many particulars; I shall add a few more to shew the super-excellency of this Mighty One, the Lord Christ.

First, He is mighty, and righteous; he is no Tyrant, shewing forth his mightinesse in barbarous and unjust actions, like the worlds Mighty Ones, whose course is usually evill, and their force not right, *Jerem:* 23. 10. *He doth not by his might overthrow right, but he alwayes worketh, yea, he loveth righteousnesse, Psal.* 45. 7. Though he may in some great and strange works go besides the ordinary path and course of providence, yet he never goeth out of the way of righteousnesse: the most terrible things which he will do, shall be in righteousnesse; true and righteous are, and shall be all his judgements, *for a Scepter of Righteousnesse is the Scepter of his Kingdom*, Heb: 1. 8. And being thus cloathed with righteousnesse, he excels the Mighty Ones of the Earth.

Secondly,

Secondly, He is mighty and mercifull: The mighty ones of the world are commonly cruel and fierce, but for one to be mighty and mercifull is rare; such an one is Christ, might and mercy dwell together in him; he hath a mighty, yet a tender heart, and though he be well able to cut off his strongest, stoutest Adversaries, yet he is ready to forgive and receive them graciously. It is observable all the mighty works of Christ were merciful works, not wrought in malice and revenge, but in love and good will to men, not for their hurt, but for their good, and therefore it is said, *He went about doing good*, Acts 10. 38.

Thirdly, He is mighty and meek, mild and humble, not like the Mighty Ones of this world, who are for the most part of proud and scornfull spirits, and of fierce countenances; but he is meek and lowly in heart, *Math.* 11. 29. Yea, though he be very high and mighty, yet hath he respect to the lowly, and unto that man will this Mighty One look, that is poor, and of a contrite spirit, and trembleth at his word: yea, with him will he dwell that is of an humble spirit. It was the excellency of *Moses*, that he was mighty and yet meek, none on earth so meek as he in his day; but Christ is both mightier and meeker too. I shall conclude

this with that rarity and wonder which *Zachary* mentions, *Zach.* 9. 9. *Rejoyce greatly, O daughter of Zion: Shout, O Daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation, lowly, and riding upon an Asse, and upon a Colt the Foale of an Asse.*

Fourthly, He is mighty and wise; some who are great in power, are not eminent in wisdome; but Christ is great in wisdome, as well as in strength, and therefore he is said to be by the Apostle, *The Power of God, and the Wisdome of God*, 1 Cor. 1. 24.

Fifthly, He is mighty and patient, long-suffering, and slow to anger; it is not so much for the mean and weak to be patient, as for the mighty, such as are able to revenge all wrongs done unto them, *Posse, & nolle nobile*; The Mighty Ones of the world are usually hasty, soon angry, and presently set upon those that offend them; but it is the glory and excellency of Christ, that he is great in power, and yet slow to anger, and bears long with sinners and enemies; he doth (at this very day) with much long-suffering endure the manifold indignities, contradictions and rebellions of sinners against himself, in which respect he excels other Mighty Ones.

Sixthly,

Sixthly, He is Mighty and Allmighty; *He is Alpha and Omega, the beginning and the ending, The Lord which is, and which was, and which is to come, The Allmighty*, Revel: 1. 8. Other Mighty Ones can do great things, but he can do all things; others are potent, but he is the Lord God Omnipotent, *Rev:* 19. 6. and ſo higher and greater than they.

Seventhly, He is mighty, and alwayes mighty: Other Mighty Ones they faint, and their ſtrength faile them, *Iſa:* 40. 30. they grow weary and weak, and ceaſe to be Mighty, at leaſt ſo mighty as they have been: *I cannot do as I have done*, is the voice of other Mighty Ones; but Chriſt the Lord, the *Mighty One* fainteth not, neither is weary, his ſtrength faileth not, he is as mighty as he was when God firſt put his Spirit upon him, as his ſtrength was then, ſo it is now, and ſo it ever ſhall be; *He is the ſame yeſterday, to day, and for ever*, *Heb:* 13. 8. His Mediatorſhip was as powerfull before, as after his exhibition in the fleſh, in which reſpect he is ſaid to be a *Lamb ſlain from the foundation of the world*, Rev: 13. 8. and will be hereafter, even at the very laſt end of all things, as effectual as it is now, or hath been heretofore.

Eighthly, He is mighty, and the onely *Mighty One*, he is mighty and none beſides him, (the Father alwayes excepted, who hath put all things under him;) power is Chriſts peculiar, he is *Plenepotentiarius*, the Proprietary of power, and the Diſtributer of it; others, who are called mighty, are not ſo, compared with him; for *He is the one Lord over all, Zech:* 14. 9. and they his Subjects, who muſt bow down before him, either freely or unwillingly; and therefore he is called by the Apoſtle, 1 *Tim:* 6.15. *The bleſſed and onely Potentate, the King of Kings, and Lord of Lords.*

9. He is the *Mighty One*, that is truly that, and doth that, which other Mighty Ones are ſaid to be, and are not, and do not; that which is falſely aſcribed to others, is truly attributed to him; for though the worlds mighty ones are accounted mightier than indeed they are, this *Mighty One* cannot be eſteemed mightier than indeed he is. Hiſtory tell us, that *Canutus* King of *England* being flattered by his Subjects, and called *King of Kings*, *Moſt mighty*, &c. went and ſate down by the Sea-ſide, commanded the floods ariſing and coming nigh him, not to touch him nor his cloaths, but the floods came and made him ſtart back, and he ſaid to his Lords, *Lo, ye call me ſuch a mighty King,*

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yet I cannot cauſe this little water to ſtay at my command, but it is ready to drown me; but Chriſt can do this, (*The Sea, and the winds obey him*) and whatſoever any of the mighty ones of the earth under take to do, and cannot accompliſh: He is not onely called *Mighty*, but he is mighty and acts mightily; *He is* (without any flattery, or Hyperbole) *Moſt High, moſt Mighty, moſt Sacred, moſt Excellent; yea, He is Excellency, Highneſs, Holineſs, Mightineſs, and Majeſty it ſelfe.* Thus Chriſt doth not onely appear to be mighty, but to be mightier, and more excellent than all others; we have heard and read of many mighty, famous Ones, both in Sacred and Common writings, as *Nimrod, Pharaoh, Moſes, Joſhua, Gideon, Sampſon, David, Solomon*, * and others, who have done great and mighty things, but Chriſt excels them all, and is greater than any, than all of them; indeed he is ſo mighty, that he is above the underſtanding of men, he is great in power, and we know him not, we cannot find him out, great things doth he, which we cannot comprehend.

* *Alexander* the Great, *Pompey* the Great.

Queſt: *How came Chriſt to be ſuch a Mighty One?*

Answ. If we consider him in his Eternal Essence and Being, abstractively from his Humane Nature, as he is one with the Father from Eternity, so his mightinesse and dignity is of himself, and not from any other; but if we consider him as undertaking and carrying on the work of Mediatorship between God and man in the humane Nature, which he assumed, so he is said to be made *Mighty:* The Apostle *Peter* speaking of him as such, saith, *Let all the house of Israel know assuredly, that God hath made that same Jesus whom you have crucified, both Lord and Christ,* Acts 2. 36. In which respect God is said to do what he did, as appears by the words of *Peter* in the same speech to the men of *Israel, Jesus of Nazareth, a man approved of God among you by miracles, wonders and signs, which God did by him in the midst of you,* Acts 2. 22. And thus Christ becomes Mighty through the Father.

First, Through the Fathers mission; the Father sent him, and that's his strength, and therefore he speaks much of it upon all occasions, nigh forty times in *John,* besides several other places, he hints that the Father sent him, and that he came not of himself, but proceeded forth, and came from God: God cannot say of Christ, as of those Prophets mentioned *Jer.* 14. 14. *I sent them*

not,

not, neither have I commanded them: and as they were weak and could not profit the people, being not sent of God, Christ being sent of God becomes mighty to accomplish whatever he undertook: Had not God sent him, he could not have spake with such Power and Authority, could not have done such wonderful works, nor have undergone and suffered such grievous torments as he did; but being sent of the Father, and knowing that the Father sent him, he was full of might, courage, and confidence to do and suffer what was the Will of his Father that sent him. Gods mission makes mighty, it was that which enabled *Gideon* to be a Saviour to *Israel*, Judges 6. 14. *The Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?* He that is sent with full Authority and Power from some mighty Prince to transact his affairs, is thereby mighty, coming and acting as one sent by him; Christ came and acted as one sent from the absolute Monarch of all the world, the most high God of Heaven and Earth, and he having given all power and authority into his hands, he is exceeding mighty to perform the will of him that sent him.

Secondly,

Secondly, Through the Fathers Unction; he was full of power and might by the Spirit of the Lord; the Anointing of the Lord makes mighty, It was that which made *David*, *Solomon*, *Cyrus*, and others mighty to do the worke of God in their severall generations, and it is that which makes Christ so Mighty, for being anointed with the holy Spirit above others, he became mightier than all others; The Lord anointed him King, in which respect he is in a peculiar manner called *Gods Anointed*, Psal. 2. 2. and thence it is that he is so mighty to rule, both able to save and to destroy; The Lord anointed him to preach good tidings unto the meeke, and sent him to binde up the broken-hearted, *Isa.* 61. 1. with *Luke* 4. 18. and thence it was that his words were with such power, and efficacy; And the Lord anointed him Priest, and so he was Mighty to offer up himselfe without spot to God, and his blood also Mighty, and effectuall to purge the Conscience from dead workes; according to the words of the Apostle, *Heb.* 9. 14. *How much more shall the blood of Christ, who through the Eternall Spirit offered himselfe without spot to God, purge your Conscience from dead workes to serve the living God.* And *Peter* in his Sermon, *Act.* 10. 38. gives this very account of Christs might, and

and mighty workes, *viz. That God anointed Jesus of Nazareth with the holy Ghost, and with power*, who went about doing good, and healing all that were oppressed of the Devil, for God was with him: And himselfe saith, *Joh.* 8. 29. *He that sent me is with me, the Father hath not left me alone.* And thus through the Spirit of the Lord resting upon him, even the Spirit of might (according to what was propheſied of him, *Isa.* 11. 2.) he is Mighty.

Reaſons why Chriſt is a Mighty One.

Reaſ. 1. For the Fathers Glory, that the Father might be glorified in the Son; for as it had been a diſparagement and diſhonour unto God to have ſent a weake, inſufficient one, ſo it is the Fathers glory that he hath ſent a Mighty One, one like unto himſelfe, *able to ſave to the uttermoſt all them that come unto God by him*, Heb. 7. 25. It is the Fathers glory to have ſuch a Son, ſo Mighty a one, and that not onely becauſe he himſelfe did glorifie him on earth, but becauſe others alſo did glorifie him becauſe of his Son; for when the people, even the multitude ſaw the mighty works and miracles which he did, they marvelled, and glorified God, *Math.* 9. 8. *Math.* 15. 31. *Mark* 2. 12. *Luke* 5. 26.

Reaſ. 2.

Reas. 2. For the Sons glory, that Christ might be honoured as well as the Father; Christ himselfe gives this reason why the Father made him such a Mighty One, *Joh.* 5. 22,23. *The Father Judgeth no man, but hath committed all Judgement unto the Son; That all men should honour the Son, even as they honour the Father*; and by this the Father draweth the thoughts and hearts of men to the Son, so as they receive and entertaine him as the Redeemer of the world; For Christ being a Mighty one, and sufficiently manifesting and evidencing himselfe to be The Christ, the Son of the Blessed, by doing the Works which none other man did, neither could do, many beleeved on him, and became followers, and honourers of him.

Reas. 3. Because of the worke which God hath sent him to do, which was hard worke, beyond the skil and strength of men and Angels to performe, for it was to redeeme a weake, captivated, cursed people from the power of Sin, World, Death, and Devil, (those mighty Adversaries) and to raise them up unto a participation of his holiness, and glory. It is Requisite there should be a proportion of strength in every Agent to the work which he hath to do, that if the worke be difficult, the Agent should be strong; And it hath been the usu-

all

all way of the moſt wiſe God to ſuite perſons to things, who though he hath, and doth ſometimes make uſe of weak ones for Great, and weighty, and difficult ſervices; yet doth alwayes make them mighty, and ſufficient for the work whereunto he calls them; he did ſo with *Gideon*, *David*, and others: And thus it was, and is with Chriſt, for being ſent to ſave, he was and is therefore mighty to ſave; being ſent to redeeme, he is a ſtrong Redeemer, that he may thoughly plead his peoples Cauſe, and diſquiet, and confound all their enemies. The Spirit of God in the Prophets ſpeaking of the great work of Chriſt, in the execution of his Regal and Prophetical Offices, makes mention of his mightineſs and ability thereunto, *Iſa.* 42. 1, 4. *Behold my ſervant whom I uphold, I have put my Spirit upon him, he ſhall bring forth Judgement to the Gentiles. He ſhall not faile, nor be diſcouraged, till he hath ſet Judgement in the Earth. Micah* ſpeaking of him as the Ruler in *Iſrael*, ſaith, *He ſhall ſtand, and feed in the ſtrength of the Lord, in the Majeſty of the Name of the Lord his God, and they ſhall abide; for now he ſhall be great unto the ends of the Earth*, Mic. 5. 4. The Apoſtle alſo treating of his Prieſtly Office, ſaith, *That he through the Eternal Spirit offered himſelfe without ſpot to God*, Heb. 9. 14.

Queſt.

Quest. Whence is it that men despise and oppose this Mighty One?

Ans. 1. It is through that Enmity which is in their hearts against him. God hath according to his word, *Gen.* 3. 15. put Enmity between the Serpent, and the Woman, and their seed; and from this Enmity as from a cursed root proceeds that evil fruit of opposition against Christ, which will not cease, till the Enmity be abolished; This very account doth Christ himself give of his enemies opposition against him, in one of his parables, *Luke* 19. 14. *His Citizens hated him, and sent a Message after him, saying, we will not have this man to reigne over us.*

Secondly, It is through the ignorance that is in them, not knowing him whom they persecute; It was so with *Paul*, when Christ spake to him, saying, *Saul, Saul, why persecutest thou me? He said, who art thou Lord? and the Lord said, I am Jesus*; he knew not Christ, *Act.* 9. 4, 5. And thence it is that he saith (speaking of his being a persecuter and injurious) *I obtained mercy, because I did it ignorantly in unbeliefe*, 1 Tim. 1. 13. From hence it was, even from their ignorance, that the Princes of this World did so oppose, and persecute him in his Person, they knew not the *wisdome of God*, for *had they knowne it*, they *would not have crucified the Lord*

of

of Glory, 1 Cor. 2, 7, 8. And himſelfe gives the ſame reaſon of his ſuffering, and perſecution in his Members, *Joh.* 16. 2, 3. He ſaith to his Diſciples, *They ſhall put you out of the Synagogues, yea the time cometh that whoſoever killeth you, will thinke he doth God ſervice; and theſe things will they do unto you, becauſe they have not knowne the Father nor me.*

Thirdly, Through *unbeliefe*; for though they heare of his Mightineſs, and power, yet they do not *beleeve* the *report* thereof, (though not one halfe of the greatneſs and power of Chriſt have been told them) but the words of them that declare it, ſeeme to them as *Idle tales*, and they *beleeve* them *not*; and then no wonder they deſpiſe, and reject him: They do not beleeve his *Omniſcience*, but ſay concerning their actions, *How doth he know? can he judge through the darke cloud?* Job 22. 13. and ſo they become bold to ſpeak and act againſt this *Mighty One*; like thoſe whom the Prophet complained of to the Lord, *Pſal.* 94. 5, 6, 7. *They breake in pieces thy people, O Lord, and afflict thy heritage; they ſlay the widdow, and the ſtranger, and murther the Fatherleſs; yet they ſay, The Lord ſhall not ſee, neither ſhall the God of Jacob regard it.* Or if they do beleeve that he is *Mighty*, yet they do not beleeve that he will be ſo ſevere, and *terrible* to his enemies,

as

as many conceive, and speake, giving no heed to what is written concerning him, especially *Psal.* 2. 9, 12. *Psal.* 72. 4. *Psal.* 110. 6. *Isa.* 11. 4. 2 *Thes.* 1. 7, 8, 9. Thus, falsely concluding in their own spirits, that there is no great danger in opposing him, they readily venture thereupon to their own destruction.

Fourthly, Through *confidence in their own strength*, thinking of themselves more highly than they ought to thinke, they are carried forth to undertake more than they are able to performe. The *Mighty Ones* of the Earth do conceit, & conclude within themselves, that they have a sufficiency of counsel, and strength, to encounter with this *Mighty One*. *Pharaoh* that *mighty one* was so confident in his own strength, that he scorn'd, and opposed the *Almighty*; for he said, *Who is the Lord, that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go*, Exod. 5. 2. Likewise *Sennacherib* King of *Assyria*, trusting to the multitudes of his Chariots, *&c.* sent a challenge to the *living God*, exalted, and lifted up himselfe on high, even against the *holy One* of *Israel*, Isa. 36. 18, 19, 20. Chap. 37. 23. When men are confident to overcome, they are bold to oppose.

Fifthly, Through their *putting afarre off* the

the day of his wrath, and vengeance; they take boldnes to rebell against him: And though they heare of his Indignation, and furious rebukes to be poured out upon them, yet they see that through his patience, & long-suffering, there is respite; and so like *Pharaoh*, they *harden* their hearts against him; they say, as they, *Ezek.* 12. 22. *The dayes are prolonged, and every vision faileth; and because sentence against themselves*, and other *evil workers is not executed speedily*, in stead of submitting unto him against whom they have sinned, *their hearts are fully set in them to do more evil*, Eccl: 8. 11. and at length become *mockers*, and scoffers at him, and his word, saying, Where is this Mighty one? *where is the promise of his coming*? where is his kingdome, and power, and glory? and thus become abusers, and persecutors of his servants upon the Earth.

Sixthly, Because *they are afraid he will take away their deare enjoyments from them, their power, pompe, pleasures, profits:* If Christ would be with them as a *sojourner*, and stranger, and not meddle with their matters, they would let him alone; but they feare he will be a *Prince*, & a *Judge* amongst them, and drive them from their stations, and pull them downe from their state, *Isa.* 22. 19. and therefore they thinke it wisdome

to oppose him betimes. When *Tiberius* the Emperour of *Rome*, sent to the *Senate*, and required that *the Image of Christ might be set up in the Capitol*; They returned *Answer*, that *if that were set up, all the other Images of their Gods must downe. Potestas Christi non est privativa, sed cumulativa, The power of Christ doth not deprive men of any good, but conferrs, and multiplies blessings* upon the heads of all those that submit to it, It being the readiest way for Kings, Princes, and Potentates of the world to reigne long, and safe, to set *their* Thrones beneath the Throne of this *Mighty One*, whom God hath made and exalted Lord over all. But for as much as the high and honourable ones of the earth are afraid he should bring them into contempt, and shame, they desperately oppose this *Mighty One*.

Seventhly, Because of *the present seeming meanness, & contemptibleness of this Mighty One*. The Prophet *Isaiah* speakes of him as one *despised and rejected*, upon this account, *Isa.* 53. 2, 3. *He hath no forme nor comeliness; and when we shall see him, there is no beauty that we should desire him: he is despised, and rejected of men.* Though *Christ's* doctrine and works among his own *Countrymen*, were even to *astonishment*; yet because he had such a *meane* outside, a meane trade and kindred, *he was* with-

without honour among them, Mark 6. 3, 4. *Christ* is without outward ſplendor, and worldly glory, and therefore he is both *lightly eſteemed by the worlds Mighty Ones, and greatly oppoſed.*

Uſe 1. Of *Information.*

First, It *informes* Gods people, *what manner of Saviour they have*; ſome, yea many who *call* Christ *Lord, know not how great he is*; I may ſay to ſuch, in honour to Christ, what *Pilate* ſaid in contempt of him, to the *Jews*, *John* 19. 14. *Behold your King*, behold your Saviour, what a great and a Mighty One he is! your Saviour is more than another Saviour, he is the chiefe of ten thouſand, farre excelling all the worlds Saviours: *Among all the Gods of the Heathen, and among all the wiſe and mighty Ones of the Nations, and in all their Kingdomes, there is none like unto him.*

Secondly, It *informes* us of *the ſafe and happy condition of thoſe that are Christ's*; they do indeed *dwell on high*, being built upon the rock which is higher than they, and all their enemies; ſo that we may *ſay to the righteous, that it ſhall be well with him* in the moſt perilous times, (*Iſa.* 3. 10, 11.) and though they be as *ſheepe* in the midſt of

wolves, yet being in the hands of their great Shepheard, this Mighty One, they are safe, yea so safe, that none can harme them; For, saith Christ, *I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand; my father which gave them me is greater than all, and no man is able to pluck them out of my Fathers hand. I and my Father are one*, Joh. 10. 28, 29, 30. *Paul* also speaking of their *safe* and blessed estate, saith, *Rom.* 8. 1. *There is therefore now no Condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* Though there be many indictments, and *accusations* brought in against them, yet *no condemnation*; but being in him, and walking in him, they are free, and safe, and feare no evil; Hence the blessed Apostle sends a challenge to all the enemies of Gods Elect, saying, *Who shall lay any thing to the charge of Gods elect? it is God that justifieth; Who is he that condemneth? It is Christ that died, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us.* Nay, they are not onely *safe* in *tribulation, distresse, persecution, famine, nakednes, peril, sword*, but *in all these things they are more than Conquerours through him that loved them*, Rom. 8. 33, 34, 35, 37. And of this *priviledge* of the Lords people, the *Prophets* have spoken emi-

eminently to be enjoyed in the *Reigne* of this *Mighty One*. *David*, Psal. 72. 7. saith, *In his dayes shall the righteous flourish, and abundance of peace so long as the Moone endureth.* *Isaiah* saith, *Behold a King shall reigne in righteousnesse, and Princes shall rule in Judgement, and a man shall be an hiding place from the winde, and a covert from the Tempest*, &c. *Isa.* 32. 1, 2. *Jeremy* saith, *Behold, the dayes come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reigne and prosper: In his dayes Judah shall be saved, and Israel shall dwell safely, and this is the name, whereby he shall be called, The* LORD *our Righteousnesse*, Jer. 23. 5, 6. And to this agreeth also the Propheſie of *Ezekiel*, which saith, *I will make with them a Covenant of peace, and will cause the evil beasts to cease out of the Land, and they shall dwell safely in the wilderness, and sleepe in the woods; They shall be safe in their Land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them; and they shall no more be a prey to the Heathen, neither shall the beasts of the Land devoure them; but they shall dwell safely, and none shall make them afraid*, Ezek. 34. 25, 27, 28.

Thirdly, It *shewes* us the *aggravation of the evil of unbeliefe*: were Christ a meane, weak one, there might be some plea for *unbeliefe*;

beliefe; the unbeleever might excuse himselfe, saying, I was afraid to trust him, I durst not commit my soule, body, name, estate, and concernments into his hand; but when a soul refuseth to beleeve on him, who is declared and manifested as well by work as word to be so *mighty* in every respect, it is inexcusable. The *men* of *Nineveh* who *repented* at the preaching of *Jonas*; and the *Queene* of the *South*, who *came from the uttermost parts of the Earth to heare the wisdome of Solomon, shall rise up in the Judgement with such, and condemne them, seeing a Greater than* Jonah *and* Solomon *is with them*. The Evangelist *John* mentioneth the *wonderfull* workes which Christ did among the *Jewes*, as the *Aggravation* of their *unbeliefe*, Joh. 12. 37. *Though he had done so many miracles before them, yet they beleeved not on him*; Thence Christ is said to *Upbraid the Cities wherein most of his mighty workes were done*, because they *repented* not, it being a greater evil in them not to repent, than in others amongst whom Christ did not shew himselfe so mighty. To heare, and not to beleeve on Christ, the Mighty Lord, who *speakes from heaven*, is that which makes unbeliefe to be such a mighty sinne, (*Heb.* 12. 25.)

Fourthly, It *discovers a ground for the Saints Expectation of great things*; The Saints are in ex-

expectation of *perfect Redemption*, and most *glorious salvation* to be wrought for them by Christ; and there is good ground for it; for besides the *promise* of God, who is faithfull, here is the *Ability* of *Christ*, who is *Mighty* to performe the Fathers will. *Great ones* use to be *active*. The Mighty Kings and Princes of the Earth do not alwayes sit still, only waite for opportunities for great and weighty undertakings. This *Mighty One*, the *Lord Christ*, though he hath done *great* and *marvellous* things, will shew himselfe yet *more glorious* than ever; for he hath yet but begun to shew his servants his Greatnes, and his Mighty hand; onely he waites till the set time be come, and then he will *arise*, and *redeeme Israel from all his iniquities* and troubles, (*Psal.* 130. 8.)

The Disciples of Christ, who saw his might and power in the dayes of his flesh, became expectants of great things to be done by him; *We trusted*, said the two Disciples, (speaking of Jesus of *Nazareth*, a Prophet mighty in deed and word) *that it had been he which should have redeemed Israel*, Luke 24. 19. 21. The Apostles (when Christ was assembled together with them,) asked of him, saying, *Lord, wilt thou at this time restore againe the kingdome to Israel*, Acts 1. 4, 6. His *Answer* was no check to their *expectation*,

on, but a reprehenſion of their over-curious *affectation*, to acquaint themſelves with the *particular time*, in which they ſhould behold the glorious accompliſhment of ſo certaine a bleſſing. And ſeeing this *Mighty One is ſet on the right hand of the throne of the Majeſty in the Heavens*, (Heb: 8. 1.) his ſervants may expect, that he will appeare in the preſence of God for them; yea that *he ſhall appeare the ſecond time without ſin, unto their evident and everlaſting ſalvation*, (Heb: 9. 28.)

Paul ſpeaking of himſelfe and other faithfull followers of Chriſt, ſaith, *Phil.* 3. 20, 21. *Our converſation is in heaven, from whence alſo we looke for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelfe.*

Fifthly, For the *diſcovery of falſe Chriſts*; The true Lord Chriſt hath told us that in the *laſt dayes* there ſhall *ariſe falſe Chriſts*, as well as falſe Prophets, *Math.* 24. 24. And *this doctrine* doth *informe* us *how to know them from the true*; The *true* Chriſt is thus *mighty*; and it follows that others, who are *not* ſo *mighty*, whatſoever they may pretend, are not the true Chriſt. Therefore when *falſe Chriſts* ſhall ariſe, and ſhall come, and ſay, *I am Chriſt*, beleeve them not, neither go after

ter them; but labour to know *their power*, and not their *speech* onely, (1 *Cor.* 4. 19.) (for the kingdome of God is not in word but in power, *vers.* 20.) whether they be *mighty*, as the *true* Christ is. And though they should shew *signes* and *wonders* to deceive you, try whether they be equall with *this Mighty One*, who thought it no robbery to be equall with God. For though some may boast themselves, and their *mouths* speak *great swelling words of vanity*, yet their deficiency and insufficiency for such things as he did, speak them to be *false Christs*, and deceivers. As there never did heretofore, so there never will any one arise in every respect, so *mighty* as Christ, by which he may be knowne to be the *true* Christ, from all others.

Use 2. *Of conviction to false worshippers, who neglect and slight this Mighty One.*

First, *To the Jews* who do not beleeve that Jesus of *Nazareth* is the *Christ*, the Messiah that was promised, and the main *plea* which they have for their unbelief is, because he did not appear to be so *mighty*, as become the Saviour of the world: he came not in worldly glory, he had no stately Palace, was not cloathed in Purple, did not fare

delici-

deliciously, he was not in form and fashion like the mighty ones of the earth; and therefore they expect and look for another that is *Mightier* than he. Seeing this is the stone they stumble at, how easily might it be removed, if they did consider him from first to last? and in every respect he would appear to them *so mighty* as they would not look for another, but know and acknowledge him to be their Prince and Saviour? And indeed, the *works* of Christ did declare him to be the *Messiah*. *John* hearing of his works sent two of his *Disciples*, and said unto him, *Art thou he that should come, or do we look for another?* Christ sends an *Answer* to convince them; and the *Argument* he useth is a *Catalogue* of his *mighty works* (being such *works* as are *proper to the Messiah*) viz. *The blind receive their sight, and the lame walke, the Lepers are cleansed, and the deaf heare, the dead are raised up, and the poor have the Gospel preached to them*, *Math.* 11. 2, 3. 4, 5. With this Argument Christ proved himself *sent of God*, in his speech to the *Jews*, *John* 5. 36. *The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.* And by this the people were convinced, *John* 6. 14. *Then those men when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.* Second-

Secondly, *To the* TURKS, who worship *Mahomet*, and neglect Christ, who is far *mightier* than *he*; if the most mighty be to be acknowledged, honoured, and adored as Lord, then *Christ* and not *Mahomet* is to be worshipped.

Thirdly, As also to the *idolatrous* PAGANS, and Heathens, who worship and serve the creature more than the Creator, who is blessed for ever; as the Sun, Moon, Stars, Birds, Beasts, creeping things, the works of the hands of this *mighty One*, (Rom. 1. 25. 2 Kings 17. 16.) Nay images of Silver, Gold, Wood, and Stone, the work of mens hands; what are these vanities to this *mighty One*, that *they* should be worshipped, and *he* neglected? (*Psal.* 115. 3, 4, 5, 7-9.)

Use 3. Of REPROOF, especially

First, To all *Usurpers of the power and authority of this Mighty One*; such as make so bold with this *mighty One*, as to step up into his Throne, and to exercise that power which is proper to him onely; as to take upon them *to give pardon of sin unto men*; to make Laws to bind *the consciences of men in the worship of God*, contrary to the Laws of this *mighty One*, &c. (*Mic.* 6. 16. *Isa.* 33. 39.)

As

As it is the honour of the Kings and Princes of the Earth to be Christs Ministers to encourage the executing of the Laws which he hath made and established, (as of *Cyrus*, Ezra 1. 1, 2. of *Darius*, Dan. 6. 1.--7.--12. and *Artaxerxes*, Ezra 7. 23.) So it is a great indignity and affront to this *mighty One* for his professed servants to disanul, alter, or change their Lords Laws, and of their own *heads* to forth; constitute, and impose *other* in *their* stead, upon his Subjects; (as King *Jeroboam* did, 1 *Kings* 11. 28.--34. King *Omri*, and *Ahab*, *Mic:* 6. 16.) This is not to be *Stewards*, ministring in his Name, but to be *Lords* sitting upon his *Throne*, and to make void the Power and Authority which he hath received of his Father, (as *Mat.* 15. 2.--6.--9. *Luke* 19. 27.) As this is an evil to which the *mighty ones* of the earth are most inclined, so it will by this *Mighty One* be least endured; for though he advance some to *honourable services* under him, yet he will permit none to *wear his Crown*; and as for those that have assumed his Power and Authority, let them know assuredly, that he will recover it out of their hands in due time, forasmuch as he is mighty to do it. (*Psal.* 12. 5.)

Secondly, To all *Resisters of his power*; Christ is undoubtedly the Highest Power, ordained

ordained of God, to whom every ſoul ought to be ſubject; *Whoſoever therefore reſiſteth this power, reſiſteth the Ordinance of God; and they that reſiſt ſhall receive to themſelves Damnation*, Rom. 13. 1, 2. Beſides, all *Oppoſition* againſt this Mighty One, is in vain, and to no purpoſe; for the *creatures* power proves *weakneſſe*, when exerciſed againſt *him*, ſeeing *he* can do with the ſtrongeſt of his Adverſaries, as the *Potter with his veſſel*, according to the prophecy of him, *Pſal.* 2. 9. *Thou ſhalt daſh them in pieces like a Potters Veſſel.* He is mighty in ſtrength; *who hath hardned himſelf againſt him, and hath proſpered?* (Job 9. 4.) Yea, which is more, The *Creatures* ſtriking againſt him is the breaking of its ſelfe; *For whoſoever ſhall fall on this ſtone, ſhall be broken; but on whomſoever it ſhall fall, it will grinde him to powder*, Math. 21. 44. In a word, to fight againſt this *Mighty One*, is to *fight againſt God*, and *do we provoke the Lord, are we ſtronger than he?* 1 Cor. 10. 22.

Thirdly, To all *pretended Aſſiſters of this Mighty One; who are ſo bold as to take upon them of their own brain to make additions to him, and to adde Coadjuters, & Helpers to this Mighty One*, (thereby imputing weakneſs and inſufficiency to him) who is able of himſelf, without the help of any other to accompliſh all his undertakings. This is the known fault

of

of the *Church of Rome*, who (as Doctor *Gauge* hath observed in his *Exposition* of the Epistle to the *Hebrews*) 'add to *all the Offices* of 'Christ; as to *his Kingly Office*, they add a '*Vicegroy*, an Head, as if he were not able to 'govern of himself; To his *Prophetical* Of-'fice, they add a *Great Prophet*, who coyn-'eth *new Articles of Faith*, and so to turn out 'those that Christ hath established in his 'Church; To his *Priestly Office*, they add '*other Priests*, to offer up (as they say) true, 'real, *Propitiatory Sacrifices* for the quick and 'the dead; To his *Mediation* and *Intercession*, they add the Mediation and Intercession of Angels and Saints in Heaven; To 'his *Ordinances* they add others, as Orders, 'Penance, Extream Unction, *&c.* These *Additions* derogate from the mightiness, honour, and glory of Christ; whereas there is no need of these, Christ being sufficient without these: That known Phylosophycal Axiome is also true in Divinity, *Frustra fit per plura, quod fiat per pauciora, It is in vain to do that by more, which may be done by fewer.* And the Apostle *Paul* dehorts the Saints at *Colos.* from all other things but *Christ*, upon the account of his *fullness*, and sufficiency for them, *Col.* 2. 8, 9, 10. *Beware lest any man spoil you through Philosophy, and vain deceit, after the Tradition of men, after the rudiments of*

the

the world, and not after Christ: For in him dwelleth all the FULNESSE of the Godhead bodily; and ye are COMPLEAT in him, who is the Head of all Principallity and Power. I have read that when *Augustus Cæsar* desired the Senate to joyn *two Consuls* with him for the carrying on the Government of the State; the *Senators* answered, *That they held it a diminution to his Dignity, to joyn any with so incomparable a man.* To pretend to assist Christ in the work which he hath undertaken to do by his own Power, is really to dishonour him.

Fourthly, To all *Despisers and Contemners of Christ:* For though he is *mighty*, yet he is *despised and rejected of men*; This was, and is the sin of the *Jews*; they so far *despised him*, that they *denyed* him, and desired *a murtherer to be granted unto them*, *Acts* 3. 14. And they call him at this day in contempt, *Talvi*, the *hanged man*; and his *Disciples*, *The followers of the hanged man.* And this evil is common among the Gentiles also; yea, multitudes of those that name the name of Christ are guilty of this iniquity; so vile and abominable are many, as to despise him in their hearts and works, whom in words they professe to honour as their Prince and Saviour: The very *Turks* will condemn such Christians, for it is said, They suffer

no

no man to blaſpheme Chriſt, but honour him, and ſpeak reverently of him, though they do exceedingly vilifie Chriſtians for being ſo unlike to him. The greatneſs and danger of this evil the Apoſtle ſets forth in his Epiſtle to the *Hebrews*, Chap: 10. verſ. 28, 29. *He that deſpiſed Moſes Law, dyed without mercy under two or three witneſſes; of how much ſoarer puniſhment ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God?* Wherefore then are ye not afraid to deſpiſe, and ſpeak againſt this *mighty One*.

Uſe 4. Of TERROR *to the wicked.*

For if Chriſt be ſo mighty, where ſhall the ſinner and ungodly (the *Enemies* of this *Mighty One*) *appear*, (1 Pet. 4. 17, 18.) Surely they ſhall be broken in pieces like a Potters Veſſel, (*Pſal.* 2.) they ſhall periſh, and be as the fat of Lambs, they ſhall conſume into ſmoak ſhall they conſume *away*, (*Pſal.* 37. 20.) for they will not be able to ſtand before this *mighty One*, *when he cometh to judge the earth in righteouſneſſe*; it will be ill, eſpecially with *theſe*;

Firſt, The *Refuſers of his Grace*; thoſe that now make nothing to refuſe him (and his grace) that ſpeaketh from Heaven, ſhall

not

not be able to escape the severity of this *Mighty One* against them, for despising the riches of his goodnesse, *Rom.* 2. 3, 4. for they that have *slighted* his greatest *love*, must look to *endure* his fiercest *wrath*. One main end of his *coming in great power* and glory, is, *to punish such*, 2 *Thess.* 1. 7, 8, 9. *He shall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*

Secondly, *The Opposers of his Reigne*: For this Mighty One will not *spare*, neither will he have *pity*, nor have *mercy* on them. His *fury* against such is fully set forth in the *Parable* recorded, *Luke* 19. 27. where he saith, *But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.* He speaks it not of such that gladly *would*, though sin prevails: but of them that *would* it *not*.

Thirdly, The *Oppressors of his servants*: For though men now count it a *small* matter (which God calls a *mighty sin*, Amos 5. 12.) *To afflict the just, and oppresse the poor, and say, that God regards it not*; yet this *Mighty One* will *arise, and take vengeance for them*, and that to purpose, for he shall *break in pieces*

the Oppressor, Psal. 72. 4. yea, he shall *cut him in sunder*, and *appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth, Matth.* 24. 49. 51.

Fourthly, *The Scoffers at his coming*: For those that now *mock* and *scoffe*, saying, *Where is the promise of his coming?* (as those in 2 *Pet.* 3. 3, 4.) they shall find that the coming of our Lord Jesus Christ is no devised fable, (§ Chap. 1. 16.) but a real, yea, a powerful appearance against them, to their destruction, (as Isa. 5. 28, 29.) *Who may abide the day of his coming? And who shall stand when he appeareth? Malachi* 3. 2.

This Doctrine speaks *terror* more especially *to the great and mighty Ones of the Earth*: for against them will Christ appear with greatest indignation; *He shall strike through Kings in the day of his wrath, and he shall wound the heads over many Countreys, Psal.* 110. 5, 6. Yea, he will be so terrible to *them*, that they shall not know *how to endure him*, but seek by any means to *hide themselves* from him, *Revel.* 6. 12, 13, 16. *The Kings of the Earth, and the great men, and the rich men, and the chief Captains, and the mighty men, and every bond-man, and every free-man hid themselves in the Dens, and in the Rocks of the Mountains; and said to the Mountains and Rocks fall on us, and hide us from the face of him that sitteth on the Throne,*

Throne, and from the wrath of the Lamb; for the Great day of his wrath is come, and who shall be able to stand? And CHRIST *will be* MOST TERRIBLE TO THEM;

Reas. 1. Because it *is a just and righteous thing* that he should be so, seeing they are not onely most of them against him, (for *not many mighty, not many noble are called*, 1 Cor. 4. 26.) but they are often his greatest Enemies, do most despise and reject him, and oppose his Kingdome and Power; hence saith the Psalmist, *The Kings of the Earth set themselves, and the Rulers take Councel together against the Lord, and against his* ANOINTED, Psal. 2. 2. *The Great men have altogether broken the yoke, and burst the Bonds*, Jeremy 5. 5. And Christ accepteth not the persons of *Princes*, nor regardeth the *rich* more than the *poor*, but will render to every one according to his works; they that *offend most* against him, must look to *suffer most* from him.

Reas. 2. Because *it is to his honour*: for by this he gets himselfe a great name of strength and power; having, and exercising *Dominion over the mighty*, he is the more feared and glorified of men. The Prophet Isaiah tells us *Chap.* 2. *That the day of the Lord of Hosts shall be upon every one that is proud, and lofty, and upon every one that is lifted up,*

and he shall be brought low, upon all the Cedars *of* Lebanon *that are high, upon all the* Oaks *of* Bashan, *upon all the high mountains, and upon all the high hills that are lifted up, and upon every high Tower, and upon every fenced Wall, upon all the Ships of* Tharshish, *and upon all pleasant Pictures; and the* loftinesse *of man shall be bowed down, and the* haughtinesse *of men shall be made low, and the* Lord alone *shall be exalted in that day, vers.* 12, 13, 14, 15, 16, 17. Christ doth therefore ingage with the *Mighty*, because he shall be *exalted*, in their fall especially.

Quest. *If Christ be such a* Mighty One, *why do the wicked live, become old, yea are mighty in power, flourish, and prosper in the world, and go so long unpunished?*

Answ. Dost thou not know, that the wicked are *reserved to the day of destruction*? they shall be brought forth to the day of wrath, and then Christ will repay them what they have done, according to that in 2 *Pet.* 2. 9. *The Lord knoweth how to deliver the Godly out of Temptations, and to reserve the unjust unto the day of Judgement, to be punished.*

Christ doth not presently destroy wicked men.

Reas. 1.

Reaſ. 1. That he *might magnifie his Juſtice and righteouſneſſe in their deſtruction.* The Judge of all the Earth will do no iniquity to the worſt of men: It ſhall be ſaid of him, when he hath executed his fierceſt vengeance upon rebellious Ones, he hath not done without cauſe all that he hath done to his enemies; though he doth *terrible things*, yet *in righteouſneſſe*; (Pſal. 65. 5.) Therefore he doth not cut off his enemies at firſt, but ſtayes his hand till they have vented all their malice, and acted rebellion to the height, (not that Chriſt deſireth the increaſe of their ſin, for he calls upon them to repent,) but that he will proportion his judgements to their iniquities.

He will not bring great deſtruction upon men for a little wickedneſs, and therefore he deferrs it till their tranſgreſſions be multiplyed; he will not deſtroy men for a word, or a blow or two againſt his ſervants; but when they have a long time reproached, ſcorned, abuſed, troubled, and perſecuted his faithful ones, then it will appear to be a *righteous thing with Chriſt to recompence tribulation to them that trouble them.* (2 *Theſſ.* 1. 6.) Chriſt doth not at firſt judge the *whore*, but lets her alone till ſhe hath brought forth her *Abominations*, till *the Kings of the Earth have committed fornication*

with her, and the Inhabiters of the Earth have been made drunk with the Wine of her Fornication, till she hath made her self drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus, Rev: 17. 2, 4, 6. yea, till she saith in her heart, *I sit a Queen, and am no widdow, and shall see no sorrow; and when she hath done thus* wickedly, then shall *her plagues come in one day, death, and mourning, and famine*, and she shall be utterly burnt with fire, *for strong is the Lord God, who judgeth her*, Rev: 18. 7, 8. *And after these things a great voice of much people was heard in Heaven, saying, Alleluja, Salvation, and Glory, and Honour, and Power unto the Lord our God; for true and righteous are his Judgements: for he hath judged the Great Whore which did corrupt the Earth with her fornication, and hath avenged the blood of his servants at her hand*, Rev: 19. 1, 2.

Reas. 2. That he might *magnifie his patience and long-suffering towards them*; that it might appear, that he who is so great in power, is also slow to anger, and doth endure with much long-suffering the vessels of wrath, fitted to destruction. There is not an enemy that the Lord Christ shall destroy, but shall be forced to confess, that Christ the Great Lord, hath had *patience* with him.

Reas. 3.

Reaſ. 3. Becauſe there are *ſome among his Enemies which are to be brought in*, ſome in *rebellion* againſt him, who will *ſubmit* to him; and therefore he gives a *ſpace to them to repent*, in which he waits for their return to himſelf. *Peter* tells us that *there ſhall come in the laſt dayes ſcoffers, walking after their own luſts, ſaying, Where is the promiſe of his coming?* &c. 2 *Pet.* 3. 3, 4. They are *anſwered* in the 9. *verſ. It is not his ſlackneſſe, but his long-ſuffering*; it is not his *unmindfullneſs* of his *promiſe* to his people, nor yet of his *threatnings* againſt his Enemies; but his abounding goodneſs to impenitent ones, being not *willing that any ſhould periſh, but that all ſhould come to repentance.* Yea, there are ſome of *his people* among his *Enemies*, whom he will call, and draw out from amongſt them; and becauſe of his favour to them, his judgements upon his enemies are deferred; for the righteous God will not deſtroy the righteous with the wicked. God did not deſtroy the *old world* with *water*, till he had provided for the ſecurity of his righteous Servant *Noah*; he did not deſtroy *Sodom* and *Gomorrah*, before he had brought forth *Lot*, and ſet him without the City, *Gen:* 19. And we finde, before the Lord bring his *plagues* upon *Babylon*, he *calls his people to come out of her*; Rev. 18. 4. *Babylons* Judgements are

deferred, that *Gods people* may depart out of her.

Reas. 4. *That he might Exercise the Faith and Patience of his Saints*; while wicked men live, and are spared, they will be persecuting of Gods servants; as was manifest in *Pharaoh*, and others; and that the Lords people may live in the exercise of their Graces, especially their *Faith* and *Patience*, he lets the wicked live, become old, and mighty. The *Romans* could have destroyed *Carthage* when they *pleased*, but for the *Exercise of their Souldiers* they let it stand; Christ, this *Mighty One*, could soon bring down, and *cut off all the wicked* of the Earth, but for the *Exercise of his Servants* Graces he let them stand a while. *John* mentions the *Faith* and *Patience* of the Saints as most conspicuous in their soarest persecution under the Beasts Reigne, *Rev:* 13. 10. *Rev:* 14. 12. saying, *Here is the Patience and Faith of the Saints.*

Reas. 5. That he may *shew forth the greatnesse of his power in their destruction.* He let them continue to plot and design and to get as high a head against him as may be, that so *his* might may be the more *visible* in their Overthrow; that it may be known he can destroy them when they are at the *strongest*, and bring them down when they are at the *highest*; according to the word of the Lord

Lord to *Edom*, Obad 4. *Though thou exalt thy ſelf as the Eagle, and though thou ſet thy neſt among the Stars, thence will I bring thee down, ſaith the Lord.*

Uſe 5. Of CAUTION.

To the Mighty Ones, yea to the greateſt and mightieſt on the earth, to take heed what they do; for though they be mighty, yet they muſt know Chriſt is mightier; therefore take heed that you *oppoſe* not this Mighty One, leſt ye periſh. God made *David* his *Mighty One*, and you know what became of *Saul*, *Abſolom*, *Sheba*, and others, who *lifted* up their *hands* againſt him. Yea, take heed what ye do againſt his ſervants; for the evill which is done againſt them, is done againſt him, and he ſo accounts of it. (*Matth.* 25. 35.--40. 45.) what though *they* be *weak*, *he* is *mighty* to avenge all wrongs done to them.

The Wiſeman ſpeaking of the fatherleſs, cautions others againſt injuring of them, upon this account, *Pro.* 23. 10, 11. *Remove not the old Land-mark, and enter not into the Fields of the fatherleſſe; for their Redeemer is mighty, he ſhall plead their cauſe with thee.* The Prophet *Jeremy* alſo ſpeaking of the *oppreſſed* condition of the children of *Iſrael* and *Judah*,

dah, saith, *Their Redeemer is strong, the Lord of Hosts is his Name; he shall throughly plead their cause, that he may give rest to the Land, and disquiet the Inhabitants of Babylon*, Jer. 50. 33, 34.

Therefore though you be not affraid of *them*, yet be affraid of *Christ their King*, who in the midst of them is Mighty to save them, and to destroy you. Ye mighty ones of the world, who intend mischief against *Christs Servants*, know, that he will one day arise, and say, as that Great Prince *Ahasuerus* to Queen *Esther*, when she had told him of the *Design* of wicked *Haman* against *her* and *her people*, Esther 7. 5. *Who is he? and where is he that durst presume in his heart to do so?* and then like *Haman*, you will be affraid *before this King* and *his* people, whom now you despise.

Oh that you would consider the danger you are in, which you may easily apprehend from those *precious* (though *dreadfull*) words of *Christ*, Matth. 18. 6. *Whoso shall offend one of these little Ones which beleeve in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea.* Therefore *lift not up your horn*, lift not up your horn on high (though you be never so high and mighty,) Christ, this Mighty One is now the Judge, having

all

all power in his hands, he putteth down one, and setteth up another, (Ps. 75. 5. —7.) and he avengeth the evil which is done unto his Servants.

Use 6. Of EXHORTATION.

1. *To Christs Enemies.*
2. *To his Servants.*

First, To his ENEMIES: *Submit & subject your selves to him*; strive not with a Mighty man, saith one; surely it cannot be safe to *strive* with this *Mighty One*. Your security lyes in submission, not in opposition; in kissing the Son, not in kicking against him. Therefore, O ye sinners, ye mighty ones, lay down all your weapons and your selves at his feet. The men of this world desire *peace* with those that are *mightier* than they, *Luke* 14. 31. *Acts* 12. 20. Learn of them to humble your selves under the mighty hand of Christ, who is a King against whom there is no rising up, as *Prov*: 30. 31. What the Lord speaks in faithfulnesse, and with affection to the *Kings and Judges of the Earth*, I may say to them, and all others, not stand out against this Mighty One, *Be wise, now therefore O ye Kings; be instructed ye Judges of the Earth; serve the Lord with feare,*

and

and rejoyce with trembling; kisse the Son leſt he be angry, and ye periſh from the way; when his wrath is kindled but a little, Bleſſed are all they that put their truſt in him, Pſal. 2. 10. 11, 12. And if you be in ſuch danger of *periſhing* when *his wrath is kindled but a little*, what will ye do when the *great day of his wrath is come*, (Rev: 6. 17.) the *day that ſhall burne as an Oven, and all the proud, and all that do wickedly ſhall be ſtubble; and the day that cometh ſhall burne them up, that it ſhall leave them neither root nor branch*, Mal. 4. 1.

And *whoſoever thinkes either to prevaile againſt him, or to eſcape from him, they imagine a vaine thing*; For

Firſt, By *WISDOME and POLICY ſhall no man prevaile againſt him*; God turneth the wiſdome of the wiſe into fooliſhneſs; he leadeth Councellours away ſpoiled, and maketh the Judges fooles, *Job* 12. 17. What Great and deepe *policie* did *Saul* uſe againſt *David* (a *Type of Chriſt*) to keep him from the *Kingdome*? he ſet him over the men of Warre; and when he ſaw that all *Iſrael* loved him, in a way of ſubtilty, he proffered him his Daughter, that ſhe might be a *ſnare* unto him; and he required no *dowry*, but an *hundred foreskins of the Philiſtines*; for he thought to make *David* fall

fall by the hand of the *Philiſtines*, 1 Sam. 18. and oft-times he ſought to *kill* him, both by open war and privately; but notwithſtanding all his policy he loſt his *kingdome* and his *life* too, and *David* poſſeſſed the *kingdome*. What *deeper policy* could *Herod* have uſed to deſtroy *Chriſt*, when he came into the World? or the *Jewes* to hinder his *Reſurrection*? yet could not prevaile; verifying the words of *Solomon*, Pro. 21. 30. *There is no wiſdome, nor underſtanding, nor counſel againſt the* LORD.

Secondly, And *by* STRENGTH *ſhall no man prevaile*, 1 Sam: 2. 9. *He is mighty in ſtrength; who hath hardened himſelfe againſt him, and proſpered?* he will lead Princes away ſpoiled, and overthrow the Mighty, yea the Couragious among the Mighty ſhall flee away naked in the day that he ariſeth. You that are ſtrong, have you an Arme like him? or can you thunder with a voice like him? Know, that it is altogether in vaine to *ſtrengthen* your ſelves againſt Chriſt, for by reaſon of his *Highneſs* and *Mightineſs* you ſhall not be able to endure.

Thirdly, *Neither will* RICHES *profit in the day of his wrath*, Pro. 11. 4. For though the rich mans *wealth* is his *ſtrong* City, and as an *high* wall in his *own* conceit, *Pro.* 18. 11, yet it cannot preſerve him from periſhing

ing by the hand of *this Mighty One*; so that there is no way to escape, but by a hearty *submission* to the Son of God. Neither let the Greatest and *highest* of the Earth thinke themselves too Great and *High* to stoop to him, to whom *every knee shall bow*, (Rom. 14. 10, 11.) for it is no weakness, nor baseness, but true mightiness and nobleness of spirit to be willing to be overcome by, and to him; yea the Greatest honour attainable here consists in fullest subjection, and serviceableness to this Mighty One; The consideration of which should cause *strangers* and *enemies*, freely to *submit themselves unto him*, (as *Psal.* 18. 44. *Psal.* 66. 3.) Besides he hath power to *forgive sins* past, and to make *Rebels Favourites* in the *Court* of Heaven, (*Psal.* 68. 18.) and he waites that he may be thus gracious to them, (2 *Pet.* 3. 9.) Yea though he be a *Mighty One*, the King of Glory (who could destroy the strongest in a moment,) yet he *knocks*; yea he condescends to *stand* and *knock at the doore of their hearts*, desiring to enter in that he might do them good, (*Rev.* 3. 18, 19, 20.) Therefore Open to the King of Glory that he may come in, (*Psal.* 24. 9, 10.) and rule in you, and over you for ever; And as you have been much in *rebellion* against him, be much in *subjection* to him.

Second-

Secondly, *To* CHRISTS SERVANTS. If *Christ be Mighty*,

First, *Feare him*, O ye his Saints; feare not man, nor any of the ſons of man that ſhall dye, that are as graſſe, but feare this Mighty One, the Lord that liveth for ever, (*Iſa.* 51. 12, 13.) He that hath all power both in Heaven and Earth, (*Math.* 28. 18.) let him be your feare, let him be your dread, (*Iſa.* 8. 13.) and not the Mighty, or rather weak ones of the world, that *kill the body, and after that have no more that they can do*, *Luke* 12. 4. The Prophet *Jeremiah* advancing *the true and living God* above all *Idols*, ſaith to the houſe of *Iſrael*, *Be not afraid of them, for they cannot do evil, neither alſo is it in them to do good, Foraſmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might, who would not feare thee, O King of Nations? for to thee doth it appertaine*, Jer. 10. 5, 6, 7. And this is the ſumme of the triumphant Song of them that *get victory over the Beaſt*, Rev. 15. 3, 4. *Great and marvellous are thy works, Lord God Almighty, juſt and true are thy wayes, thou King of Saints; who ſhall not feare thee, O Lord, and glorifie thy Name?*

Secondly, *Truſt in him*; he is a *ſure foundation*, all the powers of *Earth* and *Hell* cannot move it: He is a fit object for your

faith,

faith, seeing he is the LORD, Mighty to save, and to save to the uttermost out of the deepest dangers and troubles you can be brought into, (*Heb:* 7. 25.) yea he hath *redeemed the soules* of his servants *from deceit and violence* heretofore, and will for ever *shew himselfe strong on the behalfe of those whose hearts are stay'd on him*, (Psal. 26. 3, 4.) And therefore though ignorant worldlings slight and reject this Mighty One, and place their confidence in Kings, Princes, Horses, Chariots, (which do faile them often) yet do you that know his great and glorious Name, put your trust in him, (*Psal.* 20. 7, 8.) yea *at what time you are afraid*, either of spirituall or temporall evils, *trust in him*, in whom is everlasting strength, (*Psal.* 56. 3.) you shall finde him sufficient for you, and faithfull to you; *He that beleeveth on him shall never be confounded*, 1 Pet. 2. 6.

Thirdly, *Prize him above all*; Prize him according to his excellent greatness. This was Gods *designe* in making him mighty, *Joh.* 5. 22, 23. Do you further it, what in you lyeth, *by honouring the Son, even as you honour the Father*: If the people prized *David* farre above themselves, saying, *Thou art worth ten thousand of us*, 2 Sam. 18. 3. how should we value *Davids* Lord, & our Lord, who is the onely Potentate, King of Kings,

and

and Lord of Lords, above our ſelves, and all things elſe, (1 *Tim:* 6. 15.)

Fourthly, *Stand by him, ſtand by his cauſe and intereſt all your dayes*; Worke and love righteouſneſs evermore, though you be perſecuted for its ſake; yea though many ſhould forſake him through the unbeliefe of their hearts, as the Diſciples did of old, yet ſtand by him, and his work of righteouſneſs. For, he is *Mighty to ſave you*, (Iſa. 63. 1.); It was *Shammah's* commendation, that he ſtood it out, and *defended the Field alone*, when all the people fled from the *Philiſtines*, 2 Sam. 23. 12. and the Lord wrought a great Victory. Stand by this *Mighty One*, though alone. Though you that be faithfull, be but *few* and *weake*, and ingaged againſt *mighty* Adverſaries, The *Devil*, the *World*, and the *Fleſh*; yet be bold and *courageous*, and go on with confidence in your holy warre: you *March* under the *Banner* of a *Mighty One*, who is the *Captaine of ſalvation*, (Heb: 2. 10.) who hath conquered mighty Enemies, and will not reſt till he hath deſtroyed every evil work, & worker, (2 *Tim.* 4. 16--18.) *Chriſt* (ſaith *Luther*) *hath deſtroyed many great Kings, and laid them in the duſt; For my part I will hold with him, and on his ſide, rather than with the* Turke, *with the* Emperour, *and the whole univerſall world.* Let his

Reſolution be yours; its rationall to be on the ſtrongeſt ſide.

Fifthly, *Bleſſe God*, even the Father of our Lord Jeſus Chriſt, who of his rich mercy, and by his great power, *hath drawne you out of the world*, and ſeparated you from your companions and brethren in iniquitie, and brought you from under the Dominion of *other Lords*, who were not able to ſave you, *to be under this great and Mighty One*. *Pauls* heart was wonderfully taken with this grace, as appeares by his words, *Col.* 1. 12, 13. *Giving thanks unto the Father*, &c. *Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdome of his deare Son*. Bleſſe God for this unſpeakable grace.

Yea *Bleſſe God* for that great grace vouchſafed to thee, *that* in thy unregenerate eſtate, *thou wert not confounded*, and deſtroyed *for*, and *in thy oppoſition againſt Chriſt*; for he is Mighty, and could have done it: Suppoſe a *child* ſhould take a *ſtick* in its hand, and go into the *Lions den*, and there *ſtrike the Lion*, and the *Lions whelpes*, the young Lions; and *continue* beating them for ſome time with all its might, and yet the Lion *not teare* this child, nor meddle at all with it, but the child returne without any hurt done to it; *what* will this child *ſay*, when it comes to *mans* eſtate? It will be *filled* with amaze-

ment,

ment, and aſtoniſhment, when it ſhall be told what it did, and how it eſcaped; ſurely it will cry out with wonder, what a mercy, what a providence paſt finding out, that I was not devoured! I ſtroke the Lion, which was wont to devoure others. You that are *Chriſts* ſervants, you have been the *Enemies* of Chriſt, and his people; you have as it were ſtruck at the face of Chriſt by your oppoſition againſt him; yea peradventure you have *continued* ſome time beating Chriſt and his ſervants, provoking *Chriſt* (the *Lion of the Tribe of Judah*) againſt you; and yet he did not teare you in pieces, as he did others, but you are eſcaped; oh ſtudy what rich mercy and grace it is, that ſuch a bold rebellious wretch as you have been, ſhould be ſpared by this *Mighty One!* Surely you cannot look back upon ſuch delivering grace, without wondring, and being melted by it into love and ſubmiſſion to Chriſt, who hath thus loved and ſaved you from periſhing in, and by your iniquities.

Sixthly, Laſtly, If *Chriſt be Mighty*, *Labour to get much of Chriſt*, to be Chriſtians indeed; not by *profeſſion* of the Name onely, but by *participation* of the Spirit of Chriſt; that ſo receiving the *Anointing*, you may be *Mighty* alſo. He was full of *might*, by *the Spirit of the Lord*, (Iſa. 11. 2.) Let us ſeek to be

mighty, not by carnal might, nor power, nor ſword, but by the Spirit of the Lord. He was mighty in *Faith*, let us be ſo, a ſtrong mighty *faith* in a mighty Chriſt is very ſutable; he was mighty in *love* to us, let us be ſo to him, let us love him with *all* the heart, with *all* the ſoule, with *all* our ſtrength. He was mighty in *patience*; Let us get much of that grace alſo, for *we have need of patience, that after we have done the will of God, we may inherit the promiſe*, (Heb: 10. 36.) He was mighty in *zeale*; let us be ſo, even a *peculiar* people, *zealous* of good works, (*Tit.* 2. 14.)

Doctr: 2. *God hath appointed This Mighty One, Chriſt, to be an help to his people.*

This *Doctrine* hath *two Branches.*

1. That *Chriſt is an help to his people.*
2. That *God hath appointed him thereunto.*

Firſt, That *CHRIST IS AN HELP*, appeares;

Firſt, *In the TYPES of him*, both *REALL*, as chiefly the *Paſſeover*, *Mannah*, the *Rock*, the *Brazen Serpent*, which were types of Chriſt, and for the good and help of the people, (*1 Cor.* 5. 7, 8. *Ch.* 10. 3. *Joh.* 3. 14.) and *PERSONALL*, as [a] *Moſes*, [b] *Joſhuah*,

ſuah, c *David*, d *Solomon*, and others, who were helps, or helpers of the people, even of Gods people *Iſrael*, (a *Heb:* 3. 5, 6. b *Heb:* 4. 8. c *Act.* 2. 29, 30. *&* 13. 34, 35. d *Act.* 7. 47. with *Prov.* 9. 1--)

Secondly, *In the PROPHECIES of him*; to inſtance but in a few, *Pſal.* 72. 12, 13. *He ſhall deliver the needy when he cryeth; the poore alſo, and him that hath no helper; He ſhall ſpare the poore and needy, and ſhall ſave the ſoules of the needy; He ſhall redeeme their ſoule from deceit and violence.* Iſa. 11. 4. *With righteouſneſſe ſhall he judge the poore, and reprove with equitie for the meek of the Earth.* The ſame *Prophet*, ſpeaking of the Adminiſtration of his *Kingly power*, ſaith, *Iſa:* 32. 2. *And a man ſhall be an hiding place from the winde, and a covert from the Tempeſt: as rivers of water in a dry place, as the ſhaddow of a great rock in a weary Land.* And alſo ſaith, *Surely he hath borne our griefe, and carried our ſorrows; he was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed,* Iſa: 53. 4, 5, 6. Hence ſaith *Mary* in her ſong of praiſe to the Lord for his *goodneſs* to her, and his people, in *Chriſt* who was yet to be borne, *Luke* 1. 54. *He hath* holpen *his ſervant Iſrael in Remembrance of his mercy, as he ſpake to our Fathers, to Abraham, and to his ſeed for ever.* And to this agree-

eth part of the Prophetical Song of *Zacharias*, Luke 1. 68, 69. *Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath* raised up an Horne of salvation *for us in the house of his servant David*; even *Christ* an help to his people.

Much need not be added to prove that which the Scriptures do abundantly testifie, and the Saints constantly experience, yea the whole work of Christs *Mediatourship* is a large Demonstration of this thing; For what is it but his being his *peoples help*? For, for this he *came* into the world, for this he *lived* here, and *suffered* such grievous things; for this he *dyed*, for this he *rose againe*, for this he *ascended*, for this he *sits at the right hand of the Father*, and for this he will *come againe*, even unto the perfect redemption and salvation of all them that *look for*, and *love his appearing*, (Rom: 8. 33, 34. *Heb:* 9. 28. 2 *Tim:* 4. 8.) Thus it is manifest in the Generall, that *Christ is his peoples help*.

But for the further *enlightning* of their *minds* into this truth, and the more *affecting* their *hearts* therewith, I shall endeavour to hold it forth more particularly, in a *THREEFOLD GRADATION*.

First, *Christ is throughly furnished with what may fit and enable him to help*, as

First,

First, *KNOWLEDGE* is requisite to make one fit to help, and with this Christ is filled, he *knowes* the whole state of all his servants perfectly; He knows all their conditions, wayes, and frames, and what is good for them; he *knoweth* all their diseases, troubles, and Temptations and how to deliver them out of them all; He *knows* their *enemies*, and all the things which come into their minds, every one of them; he knows their imaginations, which they go about: It is said of him, *Joh.* 2. 24, 25. *He knew all men, he knew what was in man*; yea he *knows the thoughts of his*, and his peoples *enemies*, Math: 12. 25. Luke 6. 8. He is *omnipresent*, every where; he is among the *Great ones* of the world; and whatever designes they have against his servants, he takes notice of them, and strikes in, on their behalfe. Not an act, nor word, nor yet imagination can passe in any of their *Assemblies* and *Councels*, against any of his, but he *knoweth* it altogether. Upon this account the *Psalmist* exhorts the *Judges* of the Earth to *defend*, and *deliver* the poore, *Psal:* 82. 1, 3, 4. *God standeth in the Congregation of the Mighty; he Judgeth among the Gods. Defend the poore, and fatherless; do Justice to the poore and needy, deliver the poore and needy, rid them out of the hand of the wicked.*

Secondly, *POWER is requisite to help*; And Christ hath enough of that, for he hath *all power*, as hath been shewed at large, (*Math.* 28. 18.) Power containes

First, *Authority*; and he hath *Authority*, power of rule and Government over all, both persons and things; for he is gone into heaven, and is on the right hand of God, Angels, and Authorities, and Powers being made subject to him, 1 *Pet.* 3. 22. With this he encouraged his Disciples when he sent them into the world about his work, *Math.* 28. 18, 19, 20. *Jesus came, and spake unto them, saying, All power is given unto me in Heaven, and in Earth; Go ye therefore, and teach all Nations, Baptizing them,* &c. *and lo, I am with you alway, even unto the end of the world*; as if Christ should say, I that have received such great Authority from my Father, whereby I am sufficiently able to help you, will continually stand by you, in all the work and dangers whereunto I call you.

Secondly, Strength and ability to performe his purposes towards his people; and Christ is great in power in this respect; he is so strong and mighty, that whatsoever things the Father doth, those things he doth likewise, for as the Father raiseth up the dead, and quickneth them, even so the Son quickneth whom he will, *John* 5. 19, 21.

Yea

Yea, all things are possible with him; He is the Lord God Omnipotent. The Apostle *Paul* did make such a reckoning of the sufficiency of Christ to help in this particular, as he said, *I can do all things through Christ which strengthneth me*, Phil: 4. 13.

Thirdly, WISDOME *and* COUNCEL *is requisite to help*; yea, most requisite. *Solomon* makes *wisdome* more requisite than *strength*, for he saith, Eccles. 7. 19. *Wisdome strengthneth the wise more than the ten mighty men which are in the City; and wisdome is better than strength; and better than weapons of warre*, Eccles. 9. 16, 18. Hence it was said of old, *One Nestor will do more service than ten Ajaxes:* And Christ is rich in this grace also, *Councel is his*, and sound *wisdom*; he is called *Councellor*, (*Isa.* 9 6.) and as his *Name* is, so is *he* to his Servants; when they are in straits and perplexities, and know not which way to turn them, then doth he *guide them with his Counsel*, Ps 32. 8. Yea, *In him are hid all the treasures of wisdome and knowledge*, Col: 2. 3.

Secondly, *Christ is furnished with what may incline him to help.*

I shall instance onely in three things.

First, A *Participation of the same Nature*. Even Nature it self teacheth, and promps

creatures

creatures to help their fellow-creatures, especially those that partake of the same nature with them; as beasts, beasts; men, men; so *Christ* having assumed the *Human* Nature, so that his people are of his *flesh*, and *his bone* (*Ephes.* 5. 30.) He is thereby strongly inclined to extend relieſe and help to them in *that Nature*. The Apostle makes use of this Argument in his Exhortation to men to love their wives; and shews also how upon this very account Christ loveth and nourisheth his Church, *Ephes.* 5. 28, 29, 30. *So ought men to love their wives as their own bodyes; he that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but loveth and cherisheth it, even as the Lord the Church; For we are members of his body, of his flesh, and of his Bones.*

The Scriptures speaking of Christ as Mediator, and Helper of his people, do frequently stile him *Man*, *Son of man*. A *man* shall be as an hiding place from the wind, &c. *There is one Mediator between God and men, the MAN Christ Jesus*, as being in the same Nature with his people, (1 *Tim.* 2. 5.)

Secondly, A *Communication in the same conditions and sufferings of his people in the same Nature*; and this inclines him to help those that are exercised with the same afflictions, which he himself endured: the Apostle doth insist

insist much upon this, *Heb:* 2. 16, 17, 18. *Verily, he took not on him the Nature of* Angels, *but he took on him the seed of* Abraham; *wherefore in all things it behoved him to be made like unto his* Brethren, *that he might be* a merciful, *and* faithful *High-Priest, &c. For in that he himself hath suffered being tempted, he is able to succour them that are tempted*; Christ hath been compassed about with *troubles*, he hath been in all conditions that his servants have been, or are in, except sin; he hath been reproached, hated, persecuted, tempted, *&c.* and so knows how to have Compassion on such as are so used, (Heb: 4. 15, 16.)

Thirdly, *Pity and Compassion.* A spirit of compassion inclineth those in whom it is, to help such as are in trouble. It is said of the Lord concerning his People, Isa. 63. 9. *In his love, and in his pity he redeemed them, and bare them, and carryed them all the dayes of old.* Gods *pity* inclined him to such gracious actings towards them: Christs heart being full of *pitty* and compassion, is greatly enlarged towards his suffering servants; His pity towards them, sets his power and wisdom a work for them. It was Christs *compassion* towards the multitude which moved him to put forth his power, and work a miracle to feed them, (*Mat.* 16. 32.) And according to this method, the man whose

son

ſon had the dumb ſpirit prayed, Mark. 9. 22. *If thou canſt do any thing, have compaſſion on us, and help us.* This is very cleerly ſet forth by Chriſt himſelf in the Parable of the wounded man, whom the *Prieſt* and *Levite* paſſed by, and helped not; but the *Samaritane* when he ſaw him, and *had compaſſion* on him, *Went to him, and bound up his wounds, pouring in Oyle and Wine, and ſet him on his own beaſt, and brought him to an Inne, and took care on him,* Luke 10. 30, 31, 32, 33, 34. *Compaſſion* inclines to *Action*, and *Chriſt* being of *greateſt Compaſſion* towards afflicted ones, is *moſt inclined to help them.*

Thirdly, *Chriſt is greatly engaged to help his Servants.*

Several things ingage Chriſt to help; As

Firſt, *The intereſt that Chriſt hath in them.* They are Chriſts portion and inheritance, yea, his peculiar treaſure, which he moſt loveth and prizeth, & therefore cannot but help them in their difficulties and ſtraits. Upon this account God promiſed to help *Jacob*, *Iſa:* 43. 1, 2. *Fear not, O Jacob, thou art Mine*; God challengeth *Jacob* to be *his*, and then he promiſeth his helping preſence, ſaying, *When thou paſſeſt through the waters, I will be with thee; and through the Rivers,*

vers, they ſhall not overflow thee, &c. The *Phyſitian* peradventure will help a *ſtranger*, but much more the Patient in whom *he hath an intereſt*. The choſen ones are *Chriſts own, his Father hath given him them; and therefore he careth for them, and keepeth them*, John 17. 6, 12. Neither are they τὰ ἴδια *his goods*, but τοὺς ἰδίους he hath a very neer propriety in them; they are a piece of himſelf, and thereupon he is engaged to help them.

The Evangeliſt *John* takes notice of the love, and the continuance of the *love of Chriſt* towards thoſe in whom he had an intereſt, towards *his own*, *Having loved his own which were in the world* (he ſpeaks not of *things*, but of *perſons*) *he loved them unto the end*, John 13. 1.

Secondly, *The Relations that Chriſt ſtands in towards them engage him to help.* He is a *Friend*, and one Friend is engaged to help another; He is a *Brother*, and Brethren are engaged to help one another, (Prov: 17. 17.) He is a *Shepherd*, and the Shepherd is engaged to help the *Flock*; He is an *Husband*, and the Husband is engaged to help the Wife; He is a *Father*, and the Father is engaged to help the *Child*, Jer: 31. 8, 9. He is a *Lord* and *Maſter*, and the Lord and Maſter ſtands engaged to help & ſave *his Servants*. The Diſciples when they were in danger of being

being drowned, they beg'd his help upon the account of that Relation he ſtood in towards them, ſaying, *Maſter, careſt thou not that we periſh?* and like one engaged to help by vertue of that Relation, *he preſently aroſe, and rebuked the wind*, Mark 4. 38, 39.

Thirdly, *The Promiſe of Chriſt is engaging Chriſt to help*; and he hath promiſed to be with his people, and to carry them through all ſervices and ſufferings: So much he promiſed to his Diſciples, Mat. 28. 19, 20. as alſo Mat. 18. 20. *Where two or three are gathered together in my Name, there am I in the midſt of them*; and Chriſt will not be idle in the midſt of his people; he will not barely behold them, but graciouſly help and aſſiſt them in their ſeveral conditions: And what a large promiſe of help doth Chriſt make to his *Sheep*, John 10. 28. *I give unto them eternal life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand*: As if Chriſt ſhould ſay, I will ſtand by them, and lay out my power for their help and preſervation in every duty and danger which they may be called unto. And though *men* little regard their *promiſes*; yet *Chriſt is faithfull*, and will perform every good thing which he hath promiſed unto his Servants to do for them, (1 *Theſſ.* 5. 24.)

Fourthly,

Fourthly, *The honour that Christ ſhall receive from his Servants whom he ſaves*, doth ingage him to help, and ſave them out of their troubles, for he ſhall deliver them, and they ſhall glorifie him, (Pſal. 50. 15.) When he hath been their *ſtrength* and *help*, he ſhall be their *Song*; according to that in Iſaiah 12. 3. *The Lord*, (*Hebr: JAH*) *JEHOVAH is my ſtrength and my ſong*; when the Lord hath *holpen* his people, they ſhall *praiſe him*, and *rejoyce in his ſalvation*. The Church makes this an Argument to engage God to help her in her low eſtate, *Pſal.* 85. 6, 7. *Wilt thou not revive us again, that thy people may rejoyce in thee? Shew us thy mercy O LORD, and grant us thy Salvation.* And that Chriſt ſhall be glorified in his Saints, as well as they in him, is a ſtrong engagement upon Chriſt to help them.

For the further opening and clearing of this firſt Branch of the Doctrine, namely, *Chriſt being a Help to his People.* I ſhall onely ſet before you

1. WHAT MANNER *of Help Chriſt is.*

2. HOW *Chriſt doth help his people.*

Firſt, *What manner of Help is Chriſt?*

Firſt,

First, *He is a* SUFFICIENT *Help*; What ever the work, ſtrait, or condition be he can carry through it. Gods children of themſelves are not *ſufficient* for what they are called to, according to that of *Paul*, 2 Cor. 3. 5. where he ſaith, *Not that we* (including himſelf with the Saints at *Corinth*) *are ſufficient of our ſelves, to think any thing as of our ſelves*; neither yet are others (though willing, and ſufficient in ſome meaſure to help) a *ſufficient* help for them; but it is Chriſts peculiar to be a ſufficient help; His hand is not onely *ſufficient* for *himſelf*, but alſo for the *help of all his Servants*. *Moſes* ſeeing and conſidering the vaſt difference between the *Enemies*, and *Iſraels* Rock, ſaith triumphantly in his ſong, *Deut.* 32. 31. *Their Rock is not as our Rock, even our enemies themſelves being Judges.* And with this did *Hezekiah* encourage the people againſt the King of *Aſſyria*, and all the *Multitude* that was with him; *With him is an arm of fleſh, but with us is the LORD our God to help us*, 2 Chron: 32. 7, 8. The Unbelievers help is but an *Arm of fleſh*, which will faile in time of need; but the *Believers* help is Chriſt Jeſus, the Mighty God, that fainteth not, neither can be weary, who alſo giveth power to the faint, and to them that have no might he increaſeth ſtrength, (Iſa. 40. 10.

10, 11, 29.) This *Paul* experienced in his *weakneſſe*, and *gloryed in his infirmities*, that the *power of Chriſt might reſt upon him*; 2 Cor: 12. 9. And of this, *viz: The ſufficiency of Chriſts help*, he had ſuch a cleer apprehenſion and ſtrong perſwaſion, as that he ſaid, *I can do all things through Chriſt which ſtrengthneth me*, Phil: 4. 13.

Secondly, *He is a* SEASONABLE *help*: as he is Mighty, and knows *how* to help; ſo he is Wiſe, and knows when to help. He that requires that his Servants ſhould bring forth *fruit in ſeaſon*, doth give forth ſtrength and help to them *in ſeaſon* alſo, he helps in the needfull time, (Heb: 4. 16.) when it makes moſt for his *glory* to help, and for his *peoples good* to be holpen. He *dyed in ſeaſon*, according to that of the Apoſtle, *Rom:* 5. 6. *In due time Chriſt dyed for the ungodly*. He comforteth them that are caſt down in ſeaſon (2 *Cor.* 7. 6.) He ſuccoureth the tempted in ſeaſon; when the ſoul is ready to faint, and fall by the ſtrength of the temptation, he comes in to its help; *He hath the tongue of the Learned, and knows how to ſpeak a word in ſeaſon to him that is weary*, (Iſa. 50. 4.) All the Miracles and wonders which he wrought, were a *ſeaſonable* help to them, upon and for whom he wrought them: and in this reſpect he is an *excellent*

help, every thing being *beautiful* and *excellent in its season*, (Eccles: 3. 11.)

Thirdly, *He is a* SUITABLE *help*; a meet help, *suitable* to the several *estates* of those whom he is to help.

This appears from those famous prophecies of him, *Isa.* 32. 2, 3. *A man shall be as an hiding place from the wind, a covert from the Tempest; as Rivers of waters in a dry place, as the shadow of a great Rock in a weary Land.* So likewise *Isa:* 61. 1, 3. *The LORD hath anointed me to preach good tydings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the Prison to them that are bound; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oyl of joy for mourning; the garment of praise for the spirit of heaviness, &c. He is for a spirit of Judgement to him that sitteth in Judgement, and for strength to them that turn the battel to the gate,* (Isa: 28. 6.) Therefore Christ is set forth under *various* Titles and Appellations, suitable to the *various* conditions that his people are in, and the several *Relations* he stands in towards them, as a *Father, Husband, Shepherd, King, Priest, Prophet, Meat, Drink, Wisdom, Righteousness.* He gives *rest* to the *weary*, Mat. 11. 28. and *Water, Wine, Milk* to the *thirsty*, Isa. 55. 1. Revel: 22. 17.

Fourthly,

Fourthly, *He is a* CONSTANT *help*; he doth not only help at firſt, but at laſt alſo; he helps his own to the end, he will be with them, and not fail them, nor forſake them, untill they have finiſhed all the work, and paſſed through all the troubles which he ſhall call them to; He is a *finiſhing*, and *perfecting* help, as well as a *beginning help*; he is *Alpha and Omega, the Beginning, and the ending*, *Rev.* 1. 8, 10. *The Authour and Finiſher of Faith*, Heb. 12. 2.

Fifthly, *He is an* ONELY *help*; Chriſt is not a *joynt* help, or helper, an help in conjunction with others; but he helps and ſaves alone; he is the *LORD*, and *beſides* him there is no *Saviour*, no helper. Indeed none can help but he; if we ſhould go to the mightieſt Creatures they would ſay, *help is not in us*; the *Valiant* man would ſay, *it is not in me*; the *Wiſe* man would ſay, *it is not in me*; the *Rich* man would ſay, it *is not in me*: Yea all the Creatures muſt ſay to them that come to them for help, as that King of *Iſrael* to the Woman of *Samaria*, when ſhe cryed to him, *Help my Lord, O King*; (he ſaid) *If the LORD do not help thee, whence ſhall I help thee?* It is Chriſt, and Chriſt alone that helpeth, neither is there any other that can ſave in all the Cityes, nor among all the Judges of the earth; ac-

cording to the words of *Peter*, Acts 4. 12. *Neither is there salvation in any other: there is none other name under Heaven given among men, whereby we must be saved.*

Sixthly, *He is an Antient*, OLD *help, and helper*; Not to consider him in respect of Gods appointing him, which was from everlasting; but of mans need of him, which was as soon as he had sinned: for he thereby became liable to the curse and wrath of God, and man being a guilty, weak creature, could not deliver himself out of this danger; neither could any of the Creatures help him, nor yet God himself (being just as well as merciful) would free this offender from his threatned punishment, (any other way:) then Christ, who was given forth in the promise, became an help to him, and saved him out of that deep pit into which he was fallen; and thus *Christ was an help of old.*

Seventhly. *Christ is a* FREE, UNDESERVED HELP. As there was nothing in the children of *Israel* to cause God to raise them up *Saviours* and Deliverers, such as *Moses* and *Joshua*, and others, *Types* of Christ; (for they were a stubborn and rebellious people,) so there was nothing of good in us, or done by us, to move God to send *Christ* to be an *help*; nor to incline

Christ

Christ to be an help to us, but he was *freely* sent, and *he freely* came to the *help* of sinners: Christ himself gives this account of *his Fathers* giving him to help and save; John 3. 16. *God so loved the world, that he gave his only begotten Son; that whosoever believeth in him, should not perish, but have everlasting life.* It was Gods *love*, not the worlds, not his peoples desert, that prevailed with him to give his Son. And the Apostle *Paul* gives the same account of *Christs giving himself* for his *Church*, Ephes. 5. 25. *Christ also loved the Church, and gave himself for it*; so that *Christ* is both in respect of his *Father*, and *himself* also, a *free help*.

Eighthly, *He is a* TRYED, EXPERIMENTED HELP. There hath been proof made of him, and all the faithful in their several Generations have found *Christ* an *help* to them in their various conditions; so that they can set to their *Seal* that he is an *Help*. And *Christ* hath abundantly manifested himself an *Helper* and *Saviour* of his people in the time of their trouble; he hath saved many a *sinner*, he hath succoured many a *tempted* One, he hath healed many a *wounded* One, he hath set free many a Captive, he hath comforted many a *mourner*, he hath strengthned many a *weak* One, he hath given rest to many a *weary* soul, he

hath carryed many *through manifold temptations*, and *preserved* them unto *his Heavenly* Kingdom. Yea all the Saints in glory can testifie, and say, *we* were *weake, faint*, and *insufficient* ones for the worke whereunto we were called; we were *tempted, reproached, afflicted, hated, persecuted*; but *Christ helped us* to do all our work, and he delivered us out of all our troubles

Ninthly, *He is a* GENERAL, UNIVERSAL HELP, an *help* in all cases, in cases wherein others cannot help; for there is *nothing too hard for Christ*, (Jer. 32. 17. 27.)

Gods servants stand in need of help

First, In respect of *service, and work which they have to do*; Christ is an *help* in that regard; he works all their works in them, and for them; yea, *He worketh in them both to will and to do*, (Phil: 2. 13. John 15. 5.) By him it is, not onely in respect of *Acceptance*, but *Assistance* also, that they offer up their spiritual sacrifices to God. Would any *pray*? it is not onely through *his merit* that they have access with confidence, (*Eph.* 2. 13, 18.) but it is *his Spirit that helpeth their infirmities, when they know not what they should pray for as they ought*, Rom: 8. 26. Would any one *praise* the Lord? that sacrifice also

is

is to be *offered up by him*, *Heb.* 13. 15. *By him let us offer the sacrifice of praise to God continually*; Yea, whatever the Saints do, must be through his help, and so *they can do all things*, *Phil.* 4. 13.

Secondly, In respect of *trouble and sufferings*; For Gods Servants of themselves neither know *how* to suffer, nor yet to *free themselves* from sufferings; but Christ is an *help* in both cases; for though his *succouring them* in Temptation, his *comforting* them in Tribulation, and *supporting* them in Affliction, they are able to bear their Burthens; and by, and through him helping them, they know how to be abased, how to be hungry, and suffer need, how to be persecuted, and hated of all men for his names sake, (2 Cor. 4. 10, 11.) yea, they can suffer, as well as do *All things, through Christ which strengtheneth them*, (*Phil.* 4. 12, 13.)

Neither is he an *help* onely *in* trouble, but also a *Deliverer out of* Trouble; for he takes away *reproach* from his people, he wipes away *tears* from their eyes, he breaks *yokes* from off their necks, he removes *burdens* from off their shoulders, and banisheth *fears* from their hearts: in a word, he rebukes *Satan*, and reproves Kings for their sakes; (Psal. 105, 14,) and sets them in safety from every one that puffeth at them, (Psal.

12. 5.) They that write the ſtoryes of *Egypt*, report, that there is no Country in which there are ſo many *venemous* Creatures, and no Country hath ſo many *Antidotes* againſt poyſon as are there: there is no people that have ſo many *Troubles* as faithful *Chriſtians*; and none have ſo much *help*, both in, and from trouble, as they have; And *that* HELP *is* CHRIST.

Queſt. *How is Chriſt an help?*

Anſw. Chiefly FIVE *Wayes.*

First, *By the vertue and efficacy of his* DEATH. For though the Death of others ſpeak forth their *inability*, and incapacity to *help* any longer; yet *Chriſts death* is ſo far from being his weakneſs, and his ceaſing to help any further, that it is of *wonderfull power* and *efficacy*, and a ſtanding abiding help to his weak Servants. The Apoſtle *Paul* in his Triumphant challenge to the *enemies* of Gods elect, layes much weight upon the help of Chriſt in this reſpect, Rom. 8. 33, 34. *Who ſhall lay any thing to the charge of Gods Elect? it is God that Juſtifieth; who is he that condemneth? it is Chriſt that dyed.* Yea, the *Death* of *Chriſt* is of ſuch great power and efficacy, as that the Gracious ſoul from thence

thence (as from a *Fountain* of all good) receiveth daily *supplyes* of ſtrength, and help in every time of need; to the making it victorious over all evils and enemies whatſoever: It is of ſuch *vertue*, as that it *appeaſeth* [a] the wrath of God, it *weakneth* and waſteth the body [b] of ſin, it [c] *aboliſheth* death, and *deſtroyeth* him [d] that had the power of death, that is, the *Devil*. [a] *Rom:* 3. 25. [b] *Rom:* 6. 6. [c] 2 *Tim:* 1. 10. [d] *Heb:* 2. 14.

Neither is the death of Chriſt the price onely of our Redemption from manifold deſerved evils; but the purchaſe alſo of our glorious, heavenly inheritance; For hereby he hath procured eternal life for all thoſe, who by patient continuance in well doing, ſeek for glory, and honour, and immortality, (*Rom:* 2. 7.) Hereby alſo he *confirms the Teſtament* and *Covenant* of Grace to his people: *For where a Teſtament is, there muſt alſo of neceſſity be the death of the Teſtator. For a Teſtament is of force after men are dead; otherwiſe it is of no ſtrength at all, whileſt the Teſtator liveth*, Heb: 9. 16, 17. And thus *Chriſt is an help by the vertue of his* Death.

Secondly, *By the Excellency of his* EXAMPLE. An *Example*, a Copy, or a Preſident is an help, and for an help, and in that Chriſt hath given us his *Example*, he thereby helpeth us; the more excellent alſo the

Example

Example is, the greater is its help; and there is an excellency in Christs example, whereby he helpeth them much that follow him.

It is the *Prime, Chief,* and *absolute Example*, not regulated by any other, but all other to be conformed to it; and therefore we are to be *followers of others*, onely *as they are of him.* The Apostle *Paul* would not press his *own Example* upon the *Corinthians*, but with *this* limitation, 1 Cor. 11. 1. *Be ye followers of me, even as I also am of Christ*: But the *Example* of Christ affords a certainty to the soul what to follow, and hold to, and so becomes a choice *help*, and furtherance to a Christian in his walk, above the *Example* of any other, which he is to examine, and try, and follow, and refuse as it agreeth, or disagreeth with this.

Besides, there are *no blots*, defects, nor *imperfections*; but contrariwise a wonderful *exactness, plainness*, beauty, and *glory* in the *Example of Christ*, whereby it is of singular use and advantage to his followers, their way being thereby made *plain* before them.

Neither is it a scant, but a full, and large *Example*, both of *obedience*, (For *He that saith he abideth in him, ought himself also so to walk, even as he walked*, 1 John 2. 6.) and the several

veral *parts* thereof; he hath given us an *example* of *faith, love, patience, self-denyall, meekenes, diligence*, &c. And of *suffering* also, (that he might help in that needfull time;) To encourage us to it, he hath given us an *example* of *readiness*, and *willingness* to suffer: he *willingly* laid downe his life for his *sheepe*, (*Joh.* 10. 15. 18.) and to guide us in it, he hath given us an example of *meekness*, and *patience*, for *he was led as a sheep to the slaughter, and like a lamb dumb before the shearer, so opened he not his mouth*, Acts 8. 32. And *when he was reviled, reviled not again; when he suffered, he threatned not*, 1 Pet. 2. 23. And thus *Christ* is an *Help* by the *excellency* of his example.

Thirdly, *By the powerfulness of his Spirit.* The *Spirit* of Christ, is a Spirit of life and power, which he giveth forth into the hearts of his servants for their help, in their various services and conditions: and therefore the *Spirit* is said to *help their infirmities*, *Rom.* 8. 26. Yea Christ doth so usually *help* by his *Spirit*, that most acts of help are frequently attributed, in Scripture, to the *Spirit*; as to *Quicken, uphold, strengthen, comfort, teach, lead, beare witness, bring to remembrance, give utterance, cause to do*, *John* 6. 63. *Rom.* 8. 11. *Psal.* 51. 12. *Eph.* 3. 16. *John* 14. 16. *John* 14. 26. *Gal.* 5. 18. *Rom.* 8. 16. *Acts* 2. 4.

Ezek.

Ezek. 36. 27. By *this* did Christ eminently *help* his servants in the work whereunto he called them in the *primitive* times; By *this* he enabled them to be *his witnesses*, not onely *in Jerusalem*, and *in all Judea, and in Samaria, but unto the uttermost part of the earth*, *Acts* 1.8. By *this* they *overcame* the *mightiest* Adversaries of Truth; For they were *not able to resist the wisdome and spirit by which they spake*, (Luke 21. 15. Acts 6. 10.) And by *this* he helped them to do many wonderful things, to the great advantage and furtherance of the Gospel, (*Act.* 11. 19--21.) By the same *Spirit* he hath helped others also in later Generations to testifie for him against *Antichrist*, and his Adherents, and by their Testimony exceedingly to prevaile; as *Wickliffe*, *Hus*, *Luther*, and others. And this is that which *Luther* in an Epistle to some amongst whom his doctrine was successfull, would have them to observe; *Consider* (saith he) *with what* sword *I have conquered sin, and overcome Errours, and subdued policy; I have never touched you with a* finger, *but with the* Spirit *of Christs mouth*, viz. *the Sword of his Gospel.* And severall of the *Martyrs*, though meane, and unlearned, yet by the help of the *Spirit* of Christ, have put to silence their learned Adversaries: Among the rest, History tells us of one *Alice Driver*,

ver, that shee *non-plust* the *Doctors* that Examined her, and then said, *God be honoured, you be not able to resist the* Spirit *of God in a poore woman*; And as it was then, even so it is now, for Christ by the *same Spirit*, helpeth his servants both to will, and to do, and to suffer, of his good pleasure, (*Phil.* 1. 29. *Phil.* 2. 13.)

Fourthly, *By the Admirableness of his* RULE, *and Administration*; For he so ordereth, and disposeth of all things, that *they work together for good, to them that love God*, Rom. 8. 28. so that those things which men contrive, and designe to be most hurtfull, (through his power and wisdome) become helpfull to his servants, yea he sometimes makes his *Enemies* intended *Destruction*, his *peoples* glorious *salvation*. And indeed the *Rule* and *Reigne* of Christ, doth much consist in his helping and relieving his oppressed servants, in his pleading their cause, and executing judgement for them; in his breaking the bands of their yoke, and delivering them out of the hand of those that serve themselves of them, that they may be no more a prey to the Heathen; yea the maine designe of Christ, next to his own Glory, is the *salvation*, and *safety* of his *flock*, *Jer.* 23. 5, 6. *Ezek.* 37. And he doth many *admirable* things in order to this end; as he

maketh

maketh the *weak* to conquer, and the *mighty* to be overthrowne; he maketh the Counsel of the *simple* to stand, and the devices of the *crafty* to be disappointed; he doth that marvellous work, and a wonder, spoken of *Isa.* 29. 14. *He causeth the wisdome of wise men to perish, and the understanding of the prudent to be hid:* And *he judgeth the poore of the people, and saveth the children of the needy; and breaketh in pieces the Oppressor,* Psal. 72. 4.

Sometimes he sets enemies one against another; The Mighty against the Mighty, Ruler against Ruler, *Jer.* 46. 12. *Jer.* 51. 46. so that they fight, Brother against Brother, Neighbour against Neighbour, City against City, Kingdome against Kingdome, and to help to destroy one another, *Isa.* 19. 2 *Chron.* 20. 23. Sometimes he wonderfully *restraines* the rage of Enemies, so that they do *not hurt, nor destroy in his holy Mountaine,* but *the Wolfe dwelleth with the Lamb, and the Leopard lies downe with the Kid; and the Calfe, and the young Lion, and the fatling together, and a little child shall lead them*; according to that famous prophesie of his Kingdome, *Isa.* 11. 6, 7, 8, 9.

Sometimes he causeth them to *favour his people,* Psal. 106. 46. and sometimes he maketh them *helpfull and serviceable to them*; according to that precious promise of God to his

his Church, *Isa.* 60. 10. *The sons of strangers shall build up thy walls, and their Kings shall minister unto thee.* Thus God turned the heart of the King of (*Persia* that was now over) *Assyria unto his people, to strengthen their hands in the work of the house of God, of the God of Israel,* Ezra 6. 22. And *put it also into the heart of* Artaxerxes *to help* Ezra *to beautifie the house of the Lord which was at Jerusalem,* Ezra 7. 27. And thus *Christ helpeth by the Admirableness of his RULE and Administration.*

Fifthly, *By the prevalency of his Intercession*; by this he helpeth them much who beleeve through grace. Christ *perfecteth* by his *Intercession* that good worke of the salvation of his people which he *begun* by his *Passion*; for though Christ help exceedingly by the vertue and efficacy of his *death*, as hath been shewne, yet there is need of his *Intercession* also, and therefore he is entred into heaven *to appeare in the presence of God for us,* Heb. 9. 24. And this is of such great benefit, and advantage to the Saints, that the Apostle layes the *weight* of their *salvation* upon it, *Rom.* 5. 10. *If when we were* enemies, *we were reconciled to God by the* death *of his Son, much more being reconciled, we shall be* saved *by his life*; and indeed, it is now sufficient for salvation; and therefore Christ is said to be *able to save them to the uttermost that come unto*

God

God by him, seeing he ever liveth to make intercession for them, Heb. 7. 25. And as this *Intercession of Christ is of great use* and help to a Christian in *all cases*, so especially in these THREE CASES.

First, *In case of sin*; to that purpose are the words of *John*, 1 *Joh.* 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.*

Secondly, *In case of Satans Temptations and designes against his servants*; so much may be gathered from the words of Christ, *Luke* 22. 31, 32. The Lord said, *Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith faile not.*

Thirdly, *In case of sufferings*; It is through the help of Christ by his *Intercession*, that the Elect are made *Conquerours*, and *more than Conquerours* in all their afflictions. Faith fetcheth its chiefe matter of *Triumph* over *tribulation, distresse, persecution, famine, nakednesse, peril, sword*, &c. from the *Intercession* of Christ. *Rom.* 8. 34. &c. *Who is he that condemneth? it is Christ that died, yea rather that is risen againe, who is even at the right hand of God, who also maketh* Intercession *for us*; *Who shall separate us from the love of Christ? shall tribulation?* &c. And thus Christ helpes by the *prevalency of his* Intercession.

Branch

Branch 2. *God hath Appointed Christ, this Mighty One, to be an help to his people.*

God, not *man*, nor yet Christ, He hath laid in *Zion* this usefull *Corner Stone*, Isa. 28. 16. *Behold, I lay in Zion for a Foundation, a Stone, a tried Stone, a precious* corner Stone, *a sure foundation.* God hath laid him, and laid him for an *help*, so that he that *beleeveth on him shall not be confounded*, 1 Pet. 2. 6. The Lord hath *given* him to be an help to the people: so much the Lord saith by his Prophet, *Isa.* 42. 6, 7. *I the LORD have called thee in Righteousnesse, and will hold thy hand, and will keep thee, and give thee for a Covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the Prisoners from the Prison, and them that sit in darkness out of the Prison-house.* Yea he was *fore-ordained* before the Foundation of the world, to be an help to Gods people, though manifested in the last dayes for them, (1 *Pet.* 1. 21. 2 *Tim.* 1. 9, 10.)

Reasons why God hath appointed Christ, this Mighty One, to be an help to his people.

Reaſ. 1. *Becauſe the Lord ſaw there would be need of a Mighty One*; and that in ſeverall regards; as

Firſt, The *weakneſs of his people*; they being a feeble flock, of a very little ſtrength, and the Lord loves to ſtrengthen the weake hands; *Feare not thou Worme Jacob* (ſaith God) *I will help thee*, Iſa: 41. 10, 14. Chap. 35. 3.)

Secondly, The *Difficulty of their worke*; It is not onely hard, but impoſſible to fleſh and blood to performe; Every part of it is hard; it is hard to *beleeve*, hard to *pray*, hard to *deny a mans ſelfe*, hard to *forſake father* and *mother*, *wife*, *children*, *brethren* and *ſiſters*, *houſes* and *lands*, and a mans *life* too for Chriſts ſake (*Luke* 9. 23, 24. *Luke* 14. 26.) It is hard to keep the Commandements of God, and the Faith of Jeſus, (*Rev.* 12. 11, 17. & 14. 12.) And therefore God ſent a *Mighty One* from heaven, even his own Son to *help* his *weak* ſervants in all their *difficult* ſervices.

Thirdly, The *Mightineſs of their Adverſaries*, who daily ſeek to hinder, and trouble them in their work. The *Jewes* that built the *Temple* at *Jeruſalem*, had *mighty* Adverſaries, who hindred them all that ever they could; and the Lord put it into the hearts of *Darius* and *Artaxerxes* to help them (Ez-

ra

rab. 1, 7. Ezra 7. 12, 13.) All the people of God may complaine with *David*; That their *persecutors are too strong for them*, neither do they *wrestle* onely against *flesh* and *blood*, but *against Principalities, against powers, against the Rulers of the darkness of this world, against spiritual wickedness in high places*, Ephe: 6. 12. And therefore the Lord sees it needfull to send them a Saviour, and a Great one, and he shall help and deliver them.

Fourthly, *Also the promised exaltation, and establishment of his people*; For God hath promised that in *the last dayes, the Mountaine of the Lords house shall be established in the Top of the Mountaines, and shall be exalted above the hils, and all Nations shall flow unto it*, Isa. 2. 2, Mic. 4. 1. That *Jerusalem shall be a quiet habitation, a Tabernacle that shall not be taken downe, not one of the stakes thereof shall ever be removed, neither shall any of the Cords thereof be broken*, Isa. 33. 20. Yea the Lord hath said of *Zion, I will make thee an eternal excellency, a joy of many Generations*, Isa. 60. 15. But as yet the people of God are *low, Zion* sits in the *dust*, and is afflicted, and tossed with *Tempest*, as yet she is a *Reproach*, and a *taunt* and a *by-word* among the Nations; so that great things are yet to be done before she be *clothed* with her promised *glory*. But seeing the Lord hath *loved* her, and *purposed*, and *promised*

ſed that ſhe *ſhall be exalted*, and eſtabliſhed for ever; therefore hath he *laid help upon one that is Mighty to do it* for her, even *Chriſt*.

Reaſ. 2. For *the honour and exaltation of Chriſt*; That he who hath borne ſo much ſhame, and endured ſuch contradiction of ſinners againſt himſelfe, might be *ſeene* and *known* to be the *Help*, *Deliverer*, and *Saviour of his people*. And therefore the Father is ſaid to *exalt him* in this reſpect; *Him hath God exalted with his Right hand, to be a* Prince, *and a* Saviour, *for to give repentance to Iſrael, and forgiveneſs of ſins*, Acts 5. 31. And by this Chriſt ſhall have,

Firſt, *The HONOUR of the Saints faith and confidence*; For in him they ſhall truſt for help in their ſeveral conditions; According to what was propheſied of him, *Iſa.* 11. 10. *To him ſhall the Gentiles ſeek*; *or in him ſhall the Gentiles truſt*, as the Apoſtle explaines it, *Rom.* 15. 12. Its *honour* to Chriſt that the Saints are *looking to him* for deliverance and ſalvation, in their ſtraits and Troubles.

Secondly, The *HONOUR of the Saints praiſes*; When they have found him to be their *ſtrength*, and *help*, they will make him their *Song*, and *exalt* him in their *praiſes*, (Iſa. 2. 3, 4.) Their ſoules will be joyfull in him, and rejoyce in his *ſalvation*; All their bones ſhall ſay, *LORD, who is like unto thee,*

which

which deliverest the poore from him that is too strong for him; yea the poore and the needy from him that spoileth him? All Christs saved and delivered ones, will cry with a loud voice, *Worthy is the Lamb that was slaine, and hath bought us, and Redeemed us to God by his blood, out of every kindred, and tongue, and people, and Nation, to receive power, and riches, and wisdome, and strength, and honour, and glory, and blessing,* Rev: 5. 9--12.

Object. Some may say, as *Gideon* to the Angel, *Judg.* 6. 13. *Oh my Lord, if the Lord be with us, why then is all this befallen us? If God hath appointed Christ, That Mighty One, to be an help to his people, why are they in so much trouble and distresse?*

Answ. 1. As the Lord hath appointed Christ to be an help, so *he hath also appointed a time for his people to suffer in*; For as *Christ*, this Mighty One, *had a suffering time in respect of HIS PERSON*, in which he was set at nought, and derided, and persecuted both by people, and Rulers, (before he entred into his Glory, *Luke* 24. 26.) so he shall have *in respect of his mysticall body the Saints*, before they enter into the promised *rest* and *Glory*. Thus much God told *Abraham*, when he appeared to him, *Gen.* 15. 13, 14. saying, *Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them;*

and they shall afflict them foure hundred yeares: And also that Nation whom they shall serve, will I Judge; and afterward shall they come out with Great substance. So likewise there was a time when the Lord said to *Zedekiah* King of Judah; *Bring your necks under the yoke of the King of* Babylon, *and serve him, and his people,* Jer. 27. 12. And they were to be *quiet* in that estate till *seventy yeares* were accomplished. And there was a *time* wherein God would *break his yoke* from off his peoples neck, and *burst* their *bonds*, that strangers might no more serve themselves of them, *Jer.* 30. 8. There is *a day of Jacobs trouble*, and there is a *time, when he shall be saved out of it*, (verse. 7.) And when *the time to favour* Zion, *yea the set time be come, God will arise and have mercy upon her, Psal.* 102. 13. But the day of the Lords patience, and his peoples sufferings, must precede the day of his vengeance, and his peoples salvation. The servant, as well as his Lord, must suffer, before he enter into Glory, (*Rom.* 8. 17.)

Secondly, *The Lord hath several wayes of helping his servants*; his help doth not consist onely in *freeing* them from sufferings, but also in *upholding*, and supporting them under sufferings, so that they faint not in the evil day. Thus the Lord promised to help *Jacob*, Isa. 41. 10. *Feare thou not, For I am with thee;*

thee; be not dismayed, for I am thy God. I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness. With *this way* of help from the Lord, the Apostle labours to encourage the Saints at *Corinth* in their Temptations, 1 *Cor:* 10. 13. *God is faithfull, who will not suffer you to be Tempted above that you are able; but will with the* Temptation *also make a way to escape, that you may be able to beare it.* Christ doth as well help his servants by keeping them from *falling* by Temptation, as by *delivering them* out of temptation; Thus Christ hath been, is, and will be the help of his people in their suffering day.

Thirdly, Though *Christ* be Mighty to help, and save to the uttermost all his servants out of all their Troubles; yet *he seeth it meet in his infinite wisdome to help them sometimes but with a* LITTLE *help.* God granted *Rehoboam*, and the Princes of *Israel* some Deliverance, but not a full Deliverance; a Deliveranee from destruction, but not from servitude and spoile, 2 *Chron:* 12. 7, 8, 9. And thus God helped his people *Israel* in *Ezra's* dayes, which he *thankfully* took notice of in his Confession and Prayer, *Ezra* 9. 7, 8, 9. *For our iniquities have we, our Kings, and our Priests been delivered into the hand of the Kings of the Lands, to the sword, to*

captivity, and to a spoil, and to confusion of face, as it is this day; and now for a little space grace hath been shewed from the LORD *our God, to leave us a Remnant to escape, and to give us a Nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage; For we were bond men, yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the Kings of Persia, to give us a reviving*, &c. It was the gracious Promise of God to his People, whom he cast far off among the Heathen, and scattered among the Countries, *That he would be to them as a little Sanctuary in the Countries where they should come*, *Ezek.* 11. 16. It is also said of those persecuted, oppressed ones by those Mighty Kings mentioned *Dan.* 11. 34. *They shall be holpen with a little help.* And therefore though Christ doth not help so eminently and *fully*, as he *will* hereafter; yet let us not undervalue his *present help*; let us not say he *helps* not at all, because he *helps* us but with a *little help*, in comparison of what he *will* do: He sees a *little help* is best for us at present, and it is more than we deserve at his hands.

Fourthly, *The Deliverances and Salvations of Gods people are commonly carryed on in a Ministry; Not by might, nor by power, but by the Spirit of God.* Gods Providence towards his Servants,

vants, is as a *Wheel* in the *midst* of a *Wheel*, (as *Ezek.* 1. 16.) whose motion and work, and end in working, is not discerned by a common eye. Christ doth sometimes walk in the dark, when he is *helping* his People, as the loving father is contriving good for his child, though the child perceiveth it not; to this agreeth that of the Prophet *Isaiah*, Ch. 45. vers. 15. *Verily, thou art a God that hidest thy self, O God of Israel, the Saviour*: Yea, God is sometimes in a way of deliverance with his People, and their deliverance neer, when he seems to ingage them to greater sufferings. There is so much contained in that promise of God to *Zion*, *Micah* 4. 10. *Be in pain, and labour to bring forth O Daughter of Zion, like a woman in travel; for now shalt thou go forth out of the City, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.* We must not conclude that Christ doth not *help* us, because we see not his hand lifted up.

Fifthly, *There is* SOMETHING IN CHRISTS SERVANTS *because of which he doth not sometimes help them*; as sometimes CHRIST DOTH NOT HELP: sometimes

First, *When his people do not beleeve*, do not trust nor stay upon him for *help*; for he is

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an *help* to all them that trust in him; for any one to *distrust* the *Power* and *Faithfulnesse* of Christ, is to exclude himself from partaking of the benefit thereof. When the children of *Israel* beleeved not the word of God, the Lord did not *help* them, *but lifted up his hand against them to overthrow them in the wilderneſſe*, Psa. 106. 24, 26. *Christ did not many mighty works in his own Country, because of their unbelief*, *Matth.* 13. 58. If thou doſt not *beleeve* that he can, and will help, thou canſt not *expect* he ſhould *help*.

Secondly, *When they ſet about any work without his call*; The Lord hath been wont to help in thoſe things he hath called his Servants to, as might eaſily be made manifeſt in *Moſes*, *Joſuah*, *Gideon*, *David*, and others; but when his People have run, and he *ſent them not*, they have been without his *help* in ſuch undertakings. When the children of *Iſrael* would *invade the Land of Canaan without Gods call*, they were *ſmitten* and *diſcomfited*, *Numb.* 14. 44, 45. And though *Joſiah* was a good man, yet *going to fight againſt Pharaoh Necho*, contrary to the *mind of God*, he dyed for it, 2 Chron. 35. 20, 21, 22, 23. They that act without Chriſts call, are like to act without his *help*.

Thirdly, *When they undertake any work*, though never ſo good and excellent in it ſelf,

ſelf, *in their own ſtrength, without engaging him to their help*, *he helps* them not; as in the caſe of *Peter*, it was a good work, and much conducing to the honour of Chriſt, which *Peter* undertook; but truſting to his own ſtrength, Chriſt left him to miſcarry in it (John 13. 37, 38.)

Fourthly, *When the eyes of his people are upon ſome other* beſides him, or *when they joyn ſome other with him to help*, then he uſually leaveth *both him that helpeth, and him that is helpen to fall together*, Iſa. 31. 3. The Lord was *Iſraels help* when he was their *God alone, and none other with him*, Deut. 32. 12. *The LORD alone did lead them, and there was no ſtrange God with him.* When the Spouſe ſhall lean upon Chriſt her Beloved, and upon other Lovers alſo, then Chriſt withholdeth his help from her.

Fifthly, *When they have any ſiniſter ends and aims in what they do*; for though the work be good, yet if a mans end be bad, Chriſt doth not uſually further him in it; as when a man in *Preaching*, *Praying*, or any part of *Religion*, ſeeks not ſo much *Chriſts honour*, as his *own praiſe* and *profit*, he cannot expect, neither doth he ordinarily receive ſuch *help* from the Spirit of Chriſt therein; They that *ſeek not Chriſts things*, *but their own*,

ſhall

shall not prosper, Jer: 10. 21. Haggai 1. 4, 6. 9.

Sixthly, *When they refuse to be holpen by him*; Christs Servants are sometimes more especially in great dangers and straits, and stand in need of his help: and though Christ shew himself willing and ready to save, and deliver them, yet such is the folly and untowardnesse of their spirits, that they will *none of his help*, but rather chuse to suffer through walking in the wayes and imaginations of their own hearts, than to be delivered in their hearkning to his counsel, and submitting to his will; and then no wonder *Christ helps not*; this was the frame of spirit, and sad condition of *Jerusalem*, which Christ *lamented* over, *Jerusalem* was in danger, Christ would have holpen her, but *she would not*, Christ lets her alone, and the issue is sad, *Matth.* 23. 37, 38. *O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as an Hen gathereth her Chickens under her wings, and ye would not? behold your house is left unto you desolate.*

Quest. *What shall Gods people do when Christ helps not?*

First,

First, *Seriously consider, and lay it to heart, as a matter of greatest concernment, and trouble, to us.* So did *Joshua* when the Lord withheld his help from *Israel*, Josh. 7. 6, 8, *Joshuah rent his cloathes, and fell to the earth upon his face, before the Ark of the LORD, until the even-tide, he and the Elders of Israel, and put dust upon their heads; and Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan to deliver us into the hand of the Amorites to destroy us? would to God, (Hebr: O that) we had been content, and dwelt on the other side Jordan. Oh LORD, what shall I say, when Israel turneth their backs before their enemies?* We should look upon it as that wherein both *God* and his *People* suffer. *God* suffers in his name, when he doth not *help* his people; His, and their enemies blaspheme his name. Sometimes they cast dirt upon his *power*, saying, *The Lord cannot help*, nor save; sometimes upon his goodnesse, and mercy, *The Lord will not help*; sometimes upon his Truth and Faithfulnesse, *The Lord hath forgotten his people:* Hence saith *Joshua*, *What wilt thou do for thy great name?* And *his people* they must needs suffer when he with-draws his hand; they are endangered and trampled upon by their enemies: and the suffering of Gods Name, and the distresses of his Servants, must not seem a

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light thing in our eyes. *Nehemiah's* frame and carriage under such a dispensation, is worthy of imitation. *When he heard that the Remnant that were left of the Captivity were in great affliction, and reproach, that the wall of Jerusalem was broken down, and the gates thereof burnt with fire, he sat down and wept, and mourned certain dayes, and fasted, and prayed before the God of Heaven,* Neh. 1. 3, 4. And this is that which *Jerusalem* lamented with much bitterness of spirit, Lament: 1. 15, 16. *The Lord hath troden under foot all my mighty men in the midst of me; he hath called an Assembly against me to crush my young men, the Lord hath troden the Virgin, the Daughter of Judah, as in a Wine-presse; For these things I weep, mine eye, mine eye runneth down with water, because the Comforter that should relieve my soul is far from me.* It's just matter of mourning and lamentation when the *appointed helper* and Saviour doth not help nor save.

Secondly, *They should diligently search out the cause and reason why Christ helps not:* For if the Lord cease to help his People, there is *some cause* for such a dealing, as there is for *what evil soever the Lord bring upon them,* Ezek. 14. 23. And when the Lord slacks his hand concerning the help of his Servants, its their present work and duty to look narrowly about them, and in them, to find out

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the cauſe thereof. When the Lord *denyed Iſrael* his help againſt the men of *Ai*, he told them the cauſe of it, *There is an accurſed thing in the midſt of thee, O Iſrael*; and commanded, and directed them to ſeek, and they found it out, *Achan was taken, and the Silver, and the Garment, and the wedge of Gold, his ſons, Daughters, Aſſes, Sheep, Tent, and all that he had, and they ſtoned him, and burned them with fire*, Joſhua 7. This was part of *Jobs* work in his affliction, to find out the *cauſe* of it, and that he might know it, he begs of God to *ſhew him wherefore he contended with him*, Job 10. 2. Thus did *David* alſo in his diſtreſſe, Pſa. 22. 1. *My God, my God, why haſt thou forſaken me? why art thou ſo far from helping me?* And we find the Faithful in their low and helpleſſe eſtate calling upon one another to this very thing, *Lament.* 3. 40. *Let us ſearch, and try our wayes, and turn again to the Lord.*

Thirdly, *They ſhould humbly acknowledge, and really forſake thoſe evils wherewith they have provoked Chriſt to with-hold his help from them in time of need.* The Faithful do not onely complain of their miſery and troubles, but they confeſſe, and forſake their iniquities; when *Nehemiah* conſidered the afflicted condition of the People, he doth not onely put them upon faſting and confeſſion, but

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upon reformation also, *Neh:* 1:3. This is that which the Lord so frequently calls for at the hands of his people, *Turn, turn your selves from all your transgressions*; And they also call upon God for this, *Lam:* 5. 21. *Turn thou us unto thee, O Lord.*

Fourthly, *They should earnestly cry to the Lord for help*; This hath been the course of the servants of God of old, whereby they have prevailed with God to lift up his hand to their help in time of trouble. The Church *lifted up* her voice in affliction, saying, *Awake, why sleepest thou, O Lord? Arise, cast us not off for ever* (Psal. 44. 23.) *Wherefore hidest thou thy face, and forgettest our affliction and oppression? For our soul is bowed down to the dust, our belly cleaveth to the earth; arise for our help, and redeem us for thy mercies sake.* This is a tryed means; saith *David, This poor man cryed, and the Lord heard him, and saved him out of all his troubles*, Psal. 34. 6. When the men of *Gibeon* were in great distresse and danger by reason of five Kings coming against them, and needed help, they sent to *Joshua*, saying, *Slack not thy hand from thy servants, come up to us quickly, and save us, and help us*, Joshua 10. 6. So should all the servants of the Lord cry to their *Joshua*, the *Lord Christ*, whom God hath made so *strong* for them, *to come and help*, and save them

out of all their troubles When the Disciples were in danger on the Sea, and wanted help, they cryed to Christ to *save* them, they *awaked* him, and said unto him, *Master, carest thou not that we perish? and he arose, and rebuked the wind*, Mark 4. 38, 39. O ye Saints, cry to Christ; and the more he seems to neglect you, cry so much the more earnestly and constantly, and give him no rest till he hear and help, and redeem you from all evils.

Fifthly, *They should patiently wait upon Christ for help*; Though Christ do not help presently, yet wait upon him, for he will help in due time; Do as Beggars that have but one doore to go to for bread, if none hear, nor help them presently, they *lay them down at the door*, saying within themselves, we will *wait here*, may be their compassions will move them as they passe by to help us: God forbid that any of Christs Servants should say, either with heart or mouth, as that person, 2 Kings 6. 33. *What should I wait for the Lord any longer?* but rather to follow the counsel of the man after Gods own heart, mentioned Psal. 37. 7. *Rest in the LORD, and wait patiently for him, and for his help; though it tarry, wait for it, because it will surely come, it will not tarry*; and in the mean time know, *It is a good thing that a man*

should both hope and quietly wait for the salvation of the LORD, Lament. 3. 26. Such only shall say, and sing in the day that the Lord arise for the help of his people, *Lo, this is our God, we have waited for him, and he will save us; This is the* LORD, *we have waited for him; we will be glad, and rejoyce in his salvation,* Isa. 25. 9.

Quest. *When may Gods people groundedly expect that Christ will help them?*

Answ.

First, *When they are afflicted greatly*; when their burthens are so heavy, that they know not how to bear them, then the Lord hath been wont to help them. The *Egyptians* made the children of *Israel* to serve with rigor, so that they *sighed* and *groaned* by reason of their bondage; and the *LORD saw the affliction of his people*, and delivered them out of the hand of the *Egyptians*, Exod. 1. 13. & 2. 23. & 3.--7,--8. And at another time, *when God saw the affliction of the children of Israel that it was bitter, he saved them by the hand of Jeroboam*, 2 Kings 14. 26, 27. This *David* experienced, and acknowledgeth to the praise of God, Psal. 116. 6.--10.--16. saying,

saying, *I was brought low, and he helped me; I was greatly afflicted, O LORD, thou hast loosed my bonds*: And he professeth faith in God for the same towards others, Psal. 18. 27. Psal. 140. 12. *Thou wilt save the afflicted soul: I know that the Lord will maintain the cause of the afflicted, and the right of the poor.* The Church in her complaint and prayer to God for help, spreads the greatnesse of her affliction before him, *Lament: per totum*, throughout the Book and concludes saying, *Remember, O Lord, what is come upon us; consider, and behold our reproach*, Lament: 5. 1.

Secondly, *When they are forsaken utterly*, when all creature help failes and ceases. *The LORD will judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, nor left*, Deut: 32. 36. And according to this word did the Lord do for *Israel*; for when there was not any shut up, nor any left, nor any helper for *Israel*, *he saved them by the hand of Jeroboam, the son of Joash*, 2 Kings 14. 26, 27. And therefore God is said to be the *helper of the fatherlesse*, Psal. 10. 14. *And to regard the prayer of the destitute*, Psal. 102. 17. *Jehoshaphat* seeking help of God, urgeth him with their *weak* and *destitute* condition, 2 Chron: 20. 12. saying, *O our God, wilt thou not judge them? for we have no might against this great company*

that cometh against us; neither know we what to do, but our eyes are upon thee. And to raise Gods Servants expectation of help from Christ in their *lowest estate*, it is prophesied of him, Psal. 72. 4. 12, 13. *That he shall judge the poor of the people, he shall save the children of the needy; he shall deliver the needy when he cryeth, the poor also, and him that hath no helper.*

Thirdly, *When they cry mightily to the* LORD *for help.* When *Israel* was oppressed time after time, *they cryed to the Lord, and he delivered them*; when the Lord hath a purpose to help his servants, he usually *poures forth a Spirit of Prayer upon them.* When the Decree of release from *Babylon* was ready to issue forth, God put a mighty *Spirit of Prayer* upon *Daniel*, Chap. 9. And immediately, before God will work deliverance and salvation for *Jerusalem*, he will *spirit* his servants to cry mightily unto him to do it for them, Isa. 62. 6, 7. *I have set Watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day, nor night: ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth*; so that when a *Mighty Spirit of Prayer* goes forth to engage Christ to help, he is not far from the help of his People.

Fourthly,

Fourthly, *When they beleeve on him ſtrongly*: when Gods ſervants have reacht out an hand of faith towards him, he hath lifted up his hand to help them. *Abraham* beleeved ſtrongly, and the Lord did help him greatly; *Jehoſhaphat*, *Aſa*, *David*, and others, relyed on the Lord, and were holpen in the time of their troubles; the *three ſervants of God*, mentioned *Dan:* 3. were of *great faith*, and Chriſt helped them, ſo that the *fire burnt them not*, *neither could the flame kindle upon them*; yea, as many as ever came to Chriſt for help, either for body or ſoul, (eſpecially all ſuch as were of *great faith*) received it: and ſurely when the People of God ſtagger not at the *Promiſe* of *help*, but are ſtrong in faith, notwithſtanding many difficulties, and natural impoſſibilities before them, the Performance thereof is at hand. (Rom. 4. 20.)

Fifthly, *When they walk before him faithfully*; not doing their own, nor others, but his will. When the Servants of God of old did walk in their integrity, ſerving their Generations according to the will of God, he helped them and made their wayes proſperous; but when they did put forth their hands unto iniquity, the LORD was not with them: There is none can expect that *God ſhould meet them in the way of mercy* and *help*,

but *such as work righteousnesse*, and all such may, Isa. 64. 5. they can confidently pray for help in time of need, as *David* did, Psal. 119. 173. *Let thine hand help me, for I have chosen thy precepts.* Christ promised and gave forth his help to his servants, when they were working his work in the simplicity and sincerity of their souls; see his promise, *Math.* 28. 19, 20. *Go ye, teach all Nations, baptizing them in (or unto) the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; And lo, I am with you alway, even unto the end of the world.* So also *Luke* 21. 12, 13, 14, 15. See likewise his *performance* of his good word to them in their *Preaching, Disputing, Writing*, Gal. 2. 8. Acts 6. 10. Acts 11. 21. 2 Cor. 10. 10. And certainly, as many as shall be *faithfull* to him in the work whereunto he calls them, shall receive a *sufficiency* of help to carry them through it.

Sixthly, *When they use appointed means diligently*; doing neither more, nor lesse, nor any other thing than what God requireth of them. When the Lord of old had a purpose to help and save his People in an eminent way, he was wont to set them about doing something; and sometimes that which was very unlikely (as to outward

ward appearance) to further his intended work; yet when they were diligent in it, they were wonderfully helped, as might be ſhewn at large; ſo when Chriſt is in the way of the help and ſalvation of his people, he requireth ſomething that might ſeem a weak, fooliſh thing for them to do, which may ſeem in their eyes to be rather to their hurt, than help; yet they ought to be found uſing of it, and therein may expect Aſſiſtance from him. When there was want of wine at the Marriage in *Cana of Galilee, the Mother of Jeſus ſaid unto the ſervants, Whatſoever he ſaith unto you, do it*; which when they did, they were *helped* by him. (John 2.) When the Diſciples deſpairing of ſucceſs (having *toiled all the night, and taken nothing*) had given over fiſhing for that time, and were waſhing their Nets; he *ſaid to Simon, Launch out into the deep, and let down your Nets for a draught; at his word they did ſo; and when they had this done, they incloſed a great multitude of fiſhes.* (Luke 5. 4, 5.)

Seventhly, *When enemies ſpeak proudly, act highly, and ſeem to bear down all before them, being moſt ſecure and confident in their ways*; then Chriſt is not far from the help of his People. The Lord hath ſaid by the mouth of his Prophet, Iſa: 59. 19. *When the enemy ſhall come in like a flood, the Spirit of the*

LORD shall lift up a Standard against him. It was so of old, when *Pharaoh* was most proud and confident, and said, *I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied upon them, I will draw the sword, my hand shall destroy them*; then the Lord appeared for the help of his People against *Pharaoh*, and all his Host, (Exod. 15. 8.) as he did in *Jehoshaphats* time, when *multitudes* came against them, 2 *Chron:* 20. as also in *Nehemiah's* dayes, when the Adversaries said, *They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease*, Neh: 4. 11, 12, 15. And as it was heretofore, so it shall be hereafter; For when *Babylon saith in her heart, I sit a Queen, and am no widdow, and shall see no sorrow*, Then shall Christ the King of *Sion*, throw her down with violence, like a great *Milstone* into *the Sea*, never to rise again, (destroying her in a day, *Rev:* 18. 7, 8. 21.) and so free his Servants from all their oppressions; when men and Devils are raging, Christ will be helping.

Thus I have answered the *Question* by these seaven Particulars, which I desire may be considered joyntly; for when these things concurre, when both the *case* and *carriage* of Gods People, as also of their Enemies, is or shall be as hath been mentioned,

help

help is at hand; they may then look up, and *Lift up their heads, for their Redemption draweth nigh.* (as *Luke* 21. 28.)

Quest. What *USE* ſhould we make of this?

Anſw: I. *It is for Our INSTRUCTION*, in *Four Things.*

Firſt, *It ſhews the Original, and firſt cauſe of Gods Servants help*, namely, the *LORD*: For as their affliction, ſo their help cometh not forth out of the duſt, but from above, from the moſt High God: And as it is the choice priviledge of Gods People to find help in time of need; ſo it is their duty, and great advantage to know, and conſider from *whence* it cometh: And this *Doctrine* is an help to them therein; this did *David*, Pſal. 121. 1, 2. *I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made Heaven and Earth*; whoſoever be the *Inſtruments*, whatſoever be the *means*, help is from God alone; all *Saviours* and *Salvations* are from him. To this agreeth part of the *Levites* confeſſion of Gods goodneſſe to *Iſrael*, Nehem: 9. 27. *According to thy manifold mercies thou gaveſt them*

them Saviours, who saved them out of the hand of their Enemies.

Secondly, *It shews a sufficient ground and reason of the faith and hope that is in the Saints for help from Christ in time of need*; He is mighty to help; but that is not all, it is the *will and ordination of God that he should help*, He was both *anointed and appointed thereunto*, Isa: 42. 1, 6, 7. & 61. 1, 2, 3. Not onely *anointed* and *enabled*, but *appointed* also; and what God hath *anointed* and *appointed* Christ to do, the Saints may *beleeve, and hope for*.

Thirdly, *It shews the righteousnesse, faithfullnesse, and goodnesse of God in his commands to, and dealings with his people*: He is no hard Master, looking *to reap where he hath not sown*, nor *to gather where he hath not strawed*; but as he hath appointed work for his people to do, and *afflictions* for them to endure, so he hath appointed and provided help for every imployment and condition.

Fourthly, *It shews whence it is that the people of God have been, and are able to do such great things*; it is not of, nor from themselves, but from *Christ their helper and help*. It was the Lords being with, and helping his Servants of old, which made them do so valiantly and worthily; It was not by the Apostles *own power and holiness, but by the name of the Holy Child Jesus* (Gods appointed help and

and helper) *that ſo many ſignes and wonders were done by them*, Acts 3. 12. & 4. 30. Hence ſaith *Paul*, Phil: 4. 13. *I can do all things through Chriſt which ſtrengtheneth me. I laboured more abundantly then they all; yet not I*, but *the grace of God which was with me*, 1 Cor: 15. 10.

II. *USE* of *REPROOFE.*

First, *To the prophane ones of the world, who inſult and triumph over Gods people, as* if they were altogether *helpleſs*, and *utterly forſaken*; yea, they ſay concerning the Righteous, *There is no help in God for him*, Pſal: 3. 2. *God hath forſaken him; perſecute and take him, for there is none to deliver him*, Pſal: 71. 11. This *Doctrine* tells ſuch, that *they lie*, and *ſpeak not the truth*; and which is worſe, they make God a liar; for God hath ſworn it by his holineſs, *that he will not lie herein*, Pſal. 89. 35, 19. and ſaith, *I have laid help* (and help *enough*, help) *upon one that is mighty; and they ſay, there is no help for him.* And thus do many *contradict* the Lord himſelfe; but they ſhall one day finde that God is true, and they are liars, (*Jer:* 44. 28.) for God will performe every Good word which he hath ſpoken concerning the help, deliverance, and ſalvation of his people, (as *Joſ:* 21. 45. *Joſ:* 23. 14.)

14.) I ſhall onely ſay to ſuch, ſpeak no more ſo fooliſhly.

Secondly, *To the proud ones of the earth, who truſt in themſelves, and in their own works for ſalvation*, ſaying in their hearts, (though not with their tongues) that there is *no need of the help of Chriſt*, no need of his being made to them *Wiſdome, Righteouſneſs, Sanctification, and Redemption*, (1 Cor: 1. 30.) hereby *fruſtrating the grace of God, and making the death of Chriſt of none effect*, Gal: 2. 21. Such will one day finde, (though now they ſay, *they are rich, and increaſed with goods, and have need of nothing,*) that *they are wretched, and miſerable, and poore, and blind, and naked; and ſtand in need of his gold, that they may be rich, and of his white rayment, that they may be clothed, that the ſhame of their nakedneſs may not appeare*, Rev. 3. 17, 18. Let ſuch heare, and conſider what God ſpeaks to them, *Iſa:* 50. 11. *Behold, all ye that kindle a fire, that compaſs your ſelves about with ſparks; walk in the light of your fire, and in the ſparks that ye have kindled: this ſhall ye have of mine hand, ye ſhall lie downe in ſorrow.* As alſo what Chriſt ſaith in his parable, *Luke* 18. 9, 10, 11, 12, 13, 14. *Two men went up into the Temple to pray, the one a Phariſee, and the other a Publican; The* Phariſee *ſtood, and prayed thus with himſelfe, God, I thanke thee that I am not as other men are, extortioners, unjuſt, Adul-*

Adulterers, or even as this Publican; I *fast twice in the week, I give tithes of all that I poſſeſſe. And the* Publican *ſtanding a farre off, would not lift up ſo much as his eyes unto heaven; but ſmote upon his breaſt, ſaying, God be mercifull to me a ſinner; I tell you, this man went downe to his houſe, juſtified rather than the other.*

Thirdly, *This alſo reproves thoſe that truſt in their own ſtrength for preſervation and deliverance from danger*, that ſay in their hearts, *We will deliver our ſelves*, our own ſwords ſhall ſave us; as alſo thoſe that conceit their own hands ſufficient for their deſignes. How proudly did *Pharaoh* ſpeak, *Exod.* 15. 9. *I will purſue, I will overtake, I will divide the ſpoil, my luſt ſhall be ſatisfied upon them, my hand ſhall deſtroy them*; And yet he was ſo far from being able to performe his enterpriſe, that he and all his hoſt miſerably periſhed in the mighty waters. *Sennacherib* likewiſe was ſo confident of prevailing againſt *Jeruſalem*, that he made a *ſcorne* at all oppoſition which ſhould be made againſt him: And yet was *not able* ſo much as to come before it with *Shields*, nor to *caſt a bank* againſt it. And the *Angel of the Lord ſmote in his Camp an hundred, and fourſcore, and five thouſand in one night*, Iſa: 37. Neither have they onely been fruſtrated in, and puniſhed for, their confident *boaſting in themſelves*, but other

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Mighty Ones alſo; and as many as ſhall yet *glory* in their *might*, ſhall faint, and be weary, and utterly fall in the end, (*Iſa:* 40. 30, 31.)

Fourthly, This alſo reproves DESPAIRING ONES.

Firſt, *Thoſe that deſpaire of eternal ſalvation*; and they are

Either GREAT SINNERS, ſuch as have ſinned ſo long, ſo much, and ſo grievouſly, that they conclude their iniquitie is *greater* than *can* be forgiven; and their filthineſs is ſuch as *cannot* be waſhed away, and that there is *no hope that ever they ſhould be ſaved*: To ſuch I ſay, though you have exceedingly *provoked* the Lord by your *Rebelling* againſt him; Why ſhould you *further* diſhonour him, and endanger your ſelves, by diſtruſting, and deſpairing of that *help*, which *God hath laid upon Chriſt for you*? And know, if you have *abundantly* ſinned, he can AND WILL *abundantly pardon the Returning ſinner*, (*Iſa:* 55. 7. *Jer:* 2. 1, 12, 13. *Hoſ:* 14. 1, 2, 3.) Why ſhould any *deſpaire of help* from *him*, *who is* not onely *able to ſave them to the uttermoſt that come unto God by him*, (Heb: 7. 25.) but is alſo *appointed* of God thereunto, (*John* 3. 16, 17.)

Or WEAK SAINTS, ſuch have ſometimes *ſaid, that there is no help in Chriſt for them*; but

but that they ſhall *periſh* in their Tranſgreſſions, and fall, at laſt, by the hand of *ſome* Temptation or other. But *how injurious* are ſuch to the *grace* of God, and their *own* ſoules; not conſidering, that *God laid help upon* his ſervant *David* for *all Iſrael*, eſpecially for the *weak of the flock*; yea, becauſe his people are weak, and that they might not truſt in themſelves, but in *Chriſt*, *he hath appointed* him *to be an help for them*, (1 Tim: 1. 15. Rom: 4. 5.)

Secondly, *Thoſe that deſpaire of deliverance*, or any promiſed proſperous condition; And this is when Gods people have prayed much, and waited long in a *low* and *ſuffering* eſtate, and the mercy ſeemes as far off at laſt, as it was at firſt; and the providence of God ſeemes to run croſſe to his promiſe. Thus it was with the *children of Iſrael*, Ezek: 37. 11. *Behold, they ſay, our bones are dried, and our hope is loſt, we are cut off for our parts.* But why ſhould Gods people deſpaire in this reſpect, God can *open their graves*, and cauſe *them to come up out of their graves*, (verſ: 12.) He hath appointed a Mighty one to be an help to them, a Mighty Saviour and deliverer, who can deliver them when they are at the *loweſt*.

Fifthly, *Thoſe that ſeek and look to others for help in time of trouble*, as the manner of moſt is,

is, *and neglect Christ*; that cry to the Mighty, and wise ones of the Earth, help us, save us; To such I say,

First, *It's in vaine to go to the Creature for help*, for help is not to be found in it; The wisest, mightiest, richest, and honourablest, man on earth must say, as the *King of Israel* to the *Woman of Samaria*, crying to him for help, saying, *Help my Lord, O King: If the LORD do not help thee, whence shall I help thee?* 2 *Kings* 6. 26, 27. The *Psalmist* cryes out once, and againe, *Vaine is the help of man*, (*Psal:* 60. 11. & 108. 12.) The Children of *Israel went downe to Egypt for help*, but they were a people that could not profit them, nor be an help, but *a shame and reproach*, Isa: 30. 2, 5. If the Cities of *Judah*, and Inhabitants of *Jerusalem*, go and *cry unto the Gods*, unto whom they offered *Incense*, they shall *not save them at all in time of their trouble*, Jer: 11. 12. *Populous No was situate among the rivers*, and had the waters round about her, the *Sea was her Rampart, and her wall was from the Sea*; *Ethiopia and Egypt were her strength, Put and Lubim were her helpers, yet she was carried away*, she went *into Captivity*, Nah: 3. 8, 9, 10. The Church acknowledgeth, and bewaileth her fault and condition in this respect, *Lament:* 4. 17. saying, *As for us, our eyes as yet failed for our vaine help, in our watch-*

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ing we have watched for a Nation that could not save us. And what is more common and ordinary, than for those that conceit, and look to receive help from Creatures, to meet with disappointments, and to finde by experience that they *imagine a vaine thing.* I shall conclude this particular with that serious Affirmation, *Jer.* 3. 23. *Truly in vaine is salvation hoped for from the hils, and from the multitude of Mountaines; truly in the Lord our God is the salvation of Israel.*

Secondly, *It is not onely in vaine,* but *dangerous also*; greatly to the hurt and losse of those that flee to the Creature for help: For the Lord will not onely not help, but he is thereby provoked to come against such, and their helpers too, to cause them all to fall; And therefore there is a *Woe* pronounced against such, *Isa.* 30. 1. & 31. 1. *Woe to them that go downe to Egypt for help, to strengthen themselves in the strength of Pharaoh: Israel* sought for help from *Egypt*, but received hurt; hence God tells the Inhabitants of *Egypt*, that *they have been a staffe of reed to the house of Israel. When they took hold of thee by thy hand, thou didst break, and rent all their shoulder; and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand,* Ezek: 29. 6, 7. If *Ahaziah* neglect the God of *Israel in his sickness*, and seek help from *Baal-*

zebub, *the God of Ekron*, God will meet with him for it, And *he shall not come downe from the bed on which he went up, but shall surely die*, 2 King. 1. 2, 4. *Ahaz in his straits* sent to the King of *Assyria to help him*; but he received harme, in stead of help; for, it is said, *he came unto him, and distressed him, but strengthned him not*. And *Ahaz* took away a portion out of the house of the Lord, and out of the house of the King, and of the Princes, and gave it unto the King of *Assyria*; *but he helped him not*; and missing of help from him, he betook himselfe to *false Gods*, he *sacrificed to the Gods of Damascus*, which smote him, and said, *because the Gods of the Kings of Syria help them, therefore will I sacrifice to them, that they may help me*; but they also were far from helping him, *For they were the ruine of him, and of all Israel*, 2 Chron. 28. 16, 20, 21, 23. And thus will it fare with the man, that (neglecting the help of Christ) *trusteth in man, and maketh flesh his Arme*, (Jer. 17. 5.)

Thirdly, *It is sinfull, VERY SINFULL*; Such (like to the children of *Israel*, of whom God greatly complaines, *Jer.* 2. 12, 13.) *commit two great evils at once, they forsake the Lord* Christ, the Saviour, and the Great one, whom God hath appointed for their help, *and chose to themselves Creatures*, weak Creatures,

tures, *that can afford no help. The greatness of this evil consists chiefly in* THREE THINGS.

First, *It is a despising the riches of Gods goodness*; In this was manifested the greatness of the love, and the *riches* of the *goodness* of God to his people, that he *appointed* his onely begotten Son to be an help for them; and now for them to refuse his help, and to seek to others for help, is a *despising of the riches of Gods goodness*, and that is no little evil, (*Rom:* 2. 4, 5.)

Secondly, *It is also a slighting of Christ*; yea it is highly dishonourable to Christ, whom God hath appointed to help. It is not onely a preferring others before him, but it is a setting by this *Mighty One*, as *needless*, and a making use of others as *sufficient* to help; This was *Israels* sinne in *asking a King* to reigne over them, when *God was their King*; *They slighted the Lord*: Hence said the Lord to *Samuel*, *they have not rejected thee, but they have rejected me, that I should not reigne over them*, 1 Sam: 8. 7. And *Samuel* charged it home upon them, 1 *Sam:* 10. 19. *Ye have this day rejected your God, who himselfe saved you out of all your adversities, and your tribulations, and ye have said unto him, nay but set a King over us.* It is no little sin *to tread under foot the Son of God*, Heb: 10. 29.

Thirdly, *Further, it is a walking contrary*

to profession. Upon this account *Ezra* would not seek to the Creature for help against the enemy, which did lie in wait by the way, *Ezra* 8. 21, 22. He *betook* himselfe to the *Lord*, to *seek of him a right way for him, and his companions, and their little ones, and all their substance. For* (saith he) *I was ashamed to require of the King a band of Souldiers, and Horsmen to help us against the Enemy in the way; because we had spoken unto the King, saying, The hand of our God is upon all them for good that seek him.* Because it was *contrary to his profession*, he sought not help from the King. For men to call Christ LORD, and acknowledge him to be King, the Saviour, helper, redeemer, and deliverer of all those that trust in him; and yet to look to the hils, and the mountaines for help and salvation, is to work contrary to their profession; and that is a great evil also.

Use III. *From hence flow forth several streams of COMFORT to the people of the Lord, in their various conditions, and employments in this World.*

It holds forth comfort to them;

First, *Against mightiest Adversaries.* They that hate the faithfull without a Cause are many; they that would destroy them,

them, being their enemies, wrongfully, are mighty, their perſecutors are ſtronger than they, *Pſal:* 142. 6. But here is the *Comfort* of the Righteous, they are not left alone to encounter with theſe *Giants*; *Chriſt*, the *Captaine of ſalvation* ſtands at their right hand to help them, (*Pſal:* 109. 31.) If the *Devil* ſtirre up *Mighty Ones* to hate, and perſecute Gods ſervants; *God* (anſwerable thereunto) hath appointed a *Mighty One*, yea a Mightier than they, to be an *help* to his people. When the *Devil* himſelfe like a *Roaring Lyon* ſhall in any ſpeciall manner ſeek to *devoure* them, (1 *Pet:* 1. 8.) Chriſt the Lyon of the Tribe of *Judah*, is at hand to help and deliver them, (*Zac:* 3. 1, 2. *Rev:* 5. 5.) It is the high priviledge of the Church of the living God, that Chriſt, the appointed helper thereof, is *mightier to ſave*, than the Devil, and all enemies are to deſtroy, *Iſa:* 63. 1. Yea, the very *weakneſs* of their Mighty helper and Saviour is *ſtronger* than their Adverſaries, (1 *Cor:* 1. 25, 27.) They may boldly ſay, *the Lord is our Helper, we will not feare what man ſhall do unto us*, Heb: 13. 6. With this, *Luther comforted*, and encouraged himſelfe, againſt *many and Mighty Adverſaries*, ſaying, *Ego habeo qui cauſam defendat, etiamſi totus mundus in me ſolum inſaniat, I have one that can defend my Cauſe, although the Whole*

World should be in a rage against me alone.

Secondly, *Comfort against greatest difficulties*: When the people of God consider what *great and hard things*, even impossible to flesh and blood, the *Lord hath required at their hands*; [as to Deny themselves, to forsake all for Christs sake, to confesse him before men, and so to walk, even as he walked in this world,] And also compare *their great work* with their *own little strength*; they are sometimes much *discouraged*, and ready to *faint* in their work, and to say, almost despairing, *Who is sufficient for these things?* Indeed the strongest are not sufficient of *themselves*, as of themselves to performe the least part of the Lords will as they ought; yet the *least* and *weakest* of the Saints (through Christ that Mighty One helping) are well able to overcome all difficulties. According to this the Apostle *Paul* speaks, *Phil.* 4. 13. *I can do all things through Christ which strengtheneth me*; Surely it must needs be matter of great joy and *comfort* to Gods fearing and trembling servants, because of difficulties, to heare of, and experience such an allsufficiency of help, as is in Christ for them.

Thirdly, *Comfort against deepest troubles*; Sometimes God *shews his people hard things, and make them to drinke the wine of Astonishment*,

ment, Psal: 60. 3. They are sometimes troubled on every side, innumerable evils compassing them about, (*Psal:* 40. 12.) so that they know not what to do, nor how to escape. But the Father of mercies will not leave his children to perish in the deep waters of Affliction; but hath provided help for them in that estate, a Saviour in time of trouble. *Jacob* must have *a time of trouble*; *but he shall be saved out of it*, Jer: 30. 7. This was *Davids faith* in his low estate, *Psal:* 71. 20, 21. *Thou which hast shewed me great and sore troubles, shalt quicken me againe, and shalt bring me up againe from the depths of the Earth*; *thou shalt increase my greatness, and comfort me on every side.* And let all the faithfull servants of the Lord, who are this day in the *deep*, even *overwhelmed* with troubles, *lift up their heads*, and rejoyce in this grace of God in laying help upon one that is Mighty, *to redeeme Israel out of all his Troubles*, (Psal: 130. 8.)

Fourthly, *Comfort against weakest Instruments of help.* He *giveth power to the faint, and to them that have no might, he encreaseth strength*, (Isa. 40. at the end.) If the *Instruments* he intend to use in his work be *dull*, he can *sharpen* them: He can make the *Worm Jacob*, a *new sharp threshing Instrument having teeth, to thresh the Mountaines, and beat them small*,

small, Isa: 41. 14, 15. And if the *iron* be *blunt*, and he do whet the *edge*, he hath so much *strength* to put to, as he can make it do *execution*, to cut asunder, what he will have cut asunder; *It is nothing with him to help, whether with many, or with few, or with them that have no power*, (2 Chron: 14. 11.) Therefore let the servants of Christ be comforted and encouraged in the *Mightiness* of their Lord to help, though they see nothing but foolish, weak, base, and despised things in his hand to make use of for their deliverance. Its the manner of Christ (and he gets honour thereby) to help by such things; he hath *chosen the foolish things of the world, to confound the wise; and the weak things of the world, to confound the things that are mighty; and base things of the world, and things which are despised, yea things which are not, to bring to nought, things that are*, (1 Cor: 1. 27.) The *Mightiness* of the *Agent*, is an *encouragement* against the *weakness* of the *meanes*.

Object. *But many put away from themselves this breast of consolation, and object against this Doctrine.*

First, Some saying, *they are not worthy that Christ should help them*; And though God hath appointed him to be an help to his people,

people, yet he will not ariſe to the help of ſuch obſtinate and rebellious ones as they have been, and are.

Anſw. Chriſt is *a free, undeſerved* help, and none of thoſe whoſe help he hath been, were *ever worthy* of it; But he hath remembred his people in their *low* eſtate; and redeemed them from many enemies, and evils; not becauſe of their merits, but becauſe his mercy endureth for ever. The children of *Iſrael* were a rebellious, and ſtiffnecked people, and yet the Lord ſaved, and delivered them many a time. And the Lords hand is not ſhortned that it cannot ſave; nor his goodneſs abated, that he ſhould not ſtill help his people, notwithſtanding their unworthineſs.

Secondly, Some ſay, *that they are of froward, diſcontented, and peeviſh ſpirits under troubles, and Afflictions; and Chriſt will not help ſuch.*

Anſw. Such a frame and carriage of any of the ſervants of Chriſt, muſt needs be a griefe, and trouble to his ſoule; but yet their hope of help from him in time of need, is not hereby cut off. The *children of Iſrael* were a *froward, murmuring* generation, and yet the *moſt high God was their help* from time to time; The *tender-hearted mother* is as ready to ſuccour, and help her *froward*, diſcontented

tented child, that *cryes* night and day, as the *rest* of her children: And surely *Christs* succour and help extends as farre as any *mothers* on earth.

Thirdly, Some say, *That Christ hath helped us often, we have wearied him, he will help no more.*

Answ. It proves oft so in respect of men; but in respect of Christ it is not so: He is an helper that *fainteth* not, *neither can he be weary*, (Isa: 40. 28.) And though men think when they have done a little for their followers, that they have done enough, and they must not trouble them too often; yet the Servants of Christ may go as often as they will to him for help, and be alwayes welcome, so they do not abuse his grace towards them.

Besides, Christs former, frequent helping of his People in their several straits, is so far from containing any thing against his helping them for the future, that it is an *Argument* to prove, *that he will continue his help to them*; and according to this *David* argued, 1 Sam: 17. 37. *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistim.* He did not say, God hath delivered me several times, he will deliver

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me no more; but the contrary, he will deliver me. The Apostle *Paul* useth the same Argument, 2 Cor. 1. 10. 2 Tim: 4. 17.

Fourthly, Some, *That Christ indeed did help when on earth, but he is NOW IN HEAVEN, HE WILL HELP NO MORE.*

Answ. Though Christ be in Heaven, yet he is as neer to help his Servants, as when he was on Earth; there is nothing in his being in Heaven, whereby they should fear he will not help: For by HIS BEING *in Heaven*, consider

First, *He is not disenabled to help*; for there *Angels & Authorities are made subject unto him*, 1 Pet. 3. 22. If Christ were so mighty to help when in a state of *Humiliation*; how mighty to help and save must he needs be now he is *set on the right hand of the Throne of the Majesty in the Heavens?* (Heb: 8. 1.) He can help them against all enemies, he can rain down fire and brimstone, storm and tempest upon them; he can help them against *all outward wants*, for from on high he can send down showres of blessings, as rain upon his Inheritance; he can help them *also against all spirituall wants*, he can send the Comforter, the Spirit of Truth which

which shall guide them into all Truth.

Secondly, By his Being in Heaven, *He is not disaffected towards them*: his heart turned not from them by his going to Heaven; but though he be cloathed with glory, yet he is full of bowels; the same Spirit that acted him here below, rests upon him, and abides with him for ever. Though there be a great alteration in his condition, being passed from Earth to Heaven, from shame to glory; yet there is no change in his disposition, he is as pitiful and merciful to his People as ever, (Heb: 2. 17, 18, & 4. 15. with 5. 2.) and therefore his Servants may now, as well as heretofore, expect help from him in time of need.

Thirdly, By his being in Heaven, *He is not disengaged from helping them.* The Lord God appointed him to be an help to his People *now he is in Heaven, as well as when he was on Earth.* And as Christ did on Earth what was to be done for them here, so now he is in Heaven, he is there to do what is yet to be done for them; what he begun to work here, he is to finish there, (John 14. 2. John 16. 7.--15.) God made him a Priest for ever, and that for the help of his People, and therefore it is said, *He is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them,* Heb.

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7. 25. The ſame Apoſtle tells us, *That he is entred into Heaven it ſelf, now to appear in the preſence of God for us*, Heb: 9. 24.

Fourthly, *He is not thereby diſ-intereſted in them, nor they in him.* Chriſts being in Heaven doth not deſtroy thoſe neer Relations that are between Chriſt and his People; he is ſtill a *Shepherd*, and they his ſheep; ſtill an *Husband*, and they his *Spouſe*; he is ſtill their *Head*, and they his *Members*; he is ſtill their *Brother*, *Friend*, *Father*, neither are theſe Relations onely abiding, but are in their *full vigour* and *glory* in *Heaven*; he being a more *glorious Head*, *Husband*, *Friend*, than when on earth; the abiding of theſe Relations ſpeak forth his helping of his People.

Fifthly, *He is not diſregardful of them by his being in Heaven.* Some may be ready to ſay, he is at Gods right hand, he is in glory; and though he be not diſaffected towards us, yet he being ſo far above us, may forget, and *diſregard us in our low eſtate*; but it is not with Chriſt, as with corrupt man; his honour and advancement doth not puff him, nor make him proud; but though he be in his high eſtate, at the right hand of God, Angels, and Authorities, and Powers being made ſubject unto him, yet he doth regard, and help his Servants in their *low* eſtate. *All things are delivered unto me of my Father*, ſaith Chriſt,

Christ, yet he was then mindful and careful of weak helpleſſe ſouls, earneſtly inviting them to himſelfe, ſaying, *Come unto me all ye that labour, and are heavy laden, and I will give you reſt*, Math. 11. 27, 28. with 28. 18, 19, 20.

Sixthly, *He is not diſſwaded from helping them, being in Heaven.* There is none there againſt his Servants, that ſhould ſeek to take him off from helping them; the *Father* who hath committed all things into his hands, is well pleaſed with it, being alſo full of compaſſion towards thoſe that are in diſtreſs. The *Angels* alſo, thoſe miniſtring Spirits rejoyce at it, and are ready at his word to go forth to miniſter for the Heirs of ſalvation. (Heb. 1. 14.)

Seventhly, *Neither is he* (being in Heaven) *any way damnified, nor diſadvantaged by helping his Servants on Earth*; he hath not the leſſe by what he giveth to them; he is not the weaker by what he doth for them, but he gaineth by his layings out upon them; the more he *ſoweth*, the more he *reapeth*; the more he *gives* forth of grace and help to them, the more he *receives* of love and honour from them.

Thus it appears, that there is no cauſe why the Saints ſhould doubt of the help of Chriſt becauſe he is in Heaven, but that they

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ſhould the more confidently expect it, becauſe he liveth there to help them.

IV. *Uſe.* EXHORTATION.

Commit all to him. When others are committing themſelves and their concernments to the wiſe and mighty, and honourable ones of the earth, to be kept, ordered, and diſpoſed of by them, do you *commit* your ſelves, and things into the hands of Chriſt, unto whom the Father hath *committed all Judgement*, and made mighty to help, and keep whatſoever is committed to him. He is in Heaven, and what *Treaſures* you *lay up* for your ſelves there, are ſafe; there neither Moth, nor Ruſt doth corrupt, and there Thieves do not break through nor ſteal, (Mat. 6. 20.) He is the ſtrong man, ſtronger than all others, into whoſe houſe none can enter to ſpoil his goods, Luke 11. 21, 22. *therefore* COMMIT ALL TO HIM.

I. *Commit your* SOULS *to him.* They are your moſt *precious* Treaſure, therefore it doth greatly concern you to look well to them, eſpecially in perilous times, that they may be ſafe; commit therefore the keeping of your ſouls to this Mighty One, (1 *Pet.* 4. 19.) who alone is able to keep you from falling by the hand of any temptation,

tation, perſecution, corruption, or whatſoever may annoy, or indanger you in the way to his Heavenly Kingdome; he is the *Great Shepherd, and Biſhop of ſouls*, who can preſerve, feed, and nouriſh them unto eternal life, (*1 Pet. 2. 25.*) *Luther* was wont to ſay, *Let him that dyed for my ſoul, ſee to the ſalvation of it.*

II. *Commit your* BODIES *to him*, for he is mighty to help and ſave them, alſo he is *ABLE TO HELP, AND SAVE THEM.*

Firſt, *In caſe of ſervice*; When the Lord Chriſt calls his People to his work, they oft neglect it with this pretence, their bodies are ſo weak, that they cannot do what is required; this is ſometimes the Miniſters Plea for his negligence, he is ſo weak, that he cannot Preach much, nor oft; the Peoples Plea for not hearing, we cannot go ſo far, or we cannot ſit ſo long; we cannot viſit the ſick at a diſtance, our bodyes will not away with journeying; This hath been many a Believers Plea, for not being baptized, their bodies cannot bear it, ſurely (ſay they) God doth not call us thus to afflict and endanger our bodyes; *he will have mercy, and not ſacrifice*: But let ſuch know that the Lord Jeſus Chriſt, who hath *bought* the *Body*, as well as the *Spirit*, doth require to be *glorified* in, with, and by the *bodyes* of

his People; and seeing he is mighty to help in this respect, namely to fit and strengthen the weak *bodyes* of his Servants in his work, (as they have oft found by experience,) it should greatly encourage and engage them, to *give them up to watching, fasting, labouring*, sacrifice, or whatever service the Lord shall call them to do. (Rom. 12. 1.)

Secondly, *In case of sickness and diseases.* This the Lord commandeth by his Servant *James*, and encourageth to by a gracious promise of help in that respect, James 5. 14, 15. *Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oyl in the Name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up.* And this was the *Primitive* Practice, both Saints and People committed their *bodyes* to him, and were holpen, he healed them all, yea, many were healed, and many signs and wonders were done by the Name of Gods *holy Child Jesus*, in the Apostles dayes, (Acts 4. 30. Acts 8. 5, 7. & 3. 6.) and therefore let us commit our bodies to this Mighty One; let us make him our Physitian, he is able to help and heal.

Thirdly, *In case of sufferings.* When you be called to suffer in your bodies, whether stripes, buffetings, imprisonments, hunger,

thirst, cold, nakednesse, or death for the sake of Christ; be not fearful nor careful, but commit your bodyes (and every part thereof) to him, who is mighty to help in this respect also; both to prepare, fit, and strengthen the body for the enduring these, and the like afflictions, and also to keep it that it shall not be lost, nor perish in any of its sufferings, (no, not a hair or bone thereof, (*Phil:* 3. 21. *Luke* 21. 18. *Psal.* 34. 20.) but though it dye, it shall live again, he will raise it in power and glory, (1 Cor. 15. 43.) and therefore men are said onely to kill the body, not utterly to destroy it. (Mat. 10. 28.

III. *Commit your Estates to him.* He is able, and he will either keep your estates for you, (as some of his Servants who have been willing to part with them, have experienced, whilest others distrusting, and not committing them into his hands, but seeking to save them, have lost them,) or if you *part* with them for his sake, he will help you to *live* of a *little*, yea, to live more *comfortably* of a little, than you did of a great deal: *he will make your little that you have in a way of righteousnes, better than great Revennes without right*, Pro: 16. 8. And this Gods People have often experienced, and found that saying of Christ verified, *Luke* 12, 15. *viz:* That

a mans life consisteth not in the abundance of the things which he possesseth: and at last he will restore them with encrease, no less than an *hundred fold*, according to those incouraging words of his, to his self-denying Disciples, *Math.* 19. 29. *Mark* 10. 29, 30. Neither shall they onely have *more*, but better things than they lose; for *Brass* they shall have *Gold*, and for *Iron* they shall have *Silver*, and for *Wood Brasse*, and for *Stones Iron*; for *carnall* things they shall have *spiritual*, and for *temporal* things they shall have *eternal*, 2 Cor. 4. 16, 17, 18. Thus will Christ blesse the latter end of his faithfull followers, more than their beginning.

IV. *Commit your* NAMES *to him*; he is mighty to help his Servants in that respect also; And either he will keep up your *Names* and Reputations among men, that your very enemies shall be forced to speak well of you, and to acknowledge, *that you are more righteous than they*: Or if your *Names* be covered and buried under reproach and disgrace, yet he will *raise them up again*; *He will bring forth your righteousnesse as the light, and your Judgement as the noon-day*, Psal. 37. 2. Yea, the time is a coming, when he will take away *the reproach and rebuke of his people from off all the earth, and make them a*

name and a praise among all people, Isa. 25. 8. Zeph. 3. 20.

V. *Commit his* CAUSE *to him.* His *Cause* is the best cause in all the world, it is no other thing than *truth* and *righteousnesse* it self, and it becometh his Servants to do what they can to help it forward; but yet not to be so solicitous and careful for it, as if the promoting of it depended onely upon them; but when they have done what they can, to *leave it to him* who is able to *plead, and maintain his own Cause* against *all* the enemies thereof. What though *Truth and Righteousnesse be fallen in the streets,* and seem to lye dead and buried, and almost forgotten by many? yea, what though instead of *Truth* there be *Errour*, instead of *holinesse* there be *prophanesse*, instead of *judgement* there be *oppression*, and instead of *righteousnesse* a *cry*; yet he is *able* to raise up his own Cause, and will do it; *For he shall not fail, nor be discouraged, till he have set judgement; yea, till he have established Truth and Righteousnesse in the Earth,* Isa. 42. 4. Therefore let none of the followers of Christ be discouraged, if at any time the *Cause* of their Lord do not prosper in their hands, according to the desires of their hearts, but commit it to him to manage, who is *wonderful in counsel, and excellent in working,* (Isa. 28. 29.)

This

This did *David*, Psal. 74. 22. saying, *Arise O God, plead thy own cause.* As also *Luther*, who was wont to say when the Cause of God was low in his hand, *It is Gods Cause, let him look to it.*

Sixthly, *Commit* YOUR OWN CAUSE *to him.* Other Mighty ones may be neglect and condemn *your* Righteous Cause; this *Mighty One*, the Lord Christ, who *is higher than the highest*, regardeth, and pleadeth the Cause of his People, yea, he will *throughly plead* their cause. In confidence of this grace of God, the Church of old resolving to be quiet under the present dispensation, *committed* her cause to the Lord, as appears from those words recorded Micah 7. 8, 9. *I will bear the indignation of the Lord, because I have sinned against him, until he plead my Cause, and execute judgement for me; he will bring me forth to the light, and I shall behold his righteousnesse; then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God?* When *Davids* enemies digged pits for his soul, and rejoyced over him wrongfully, and devised deceitfull matters against them that were quiet in the Land, and opened their mouth wide against him, saying, *Aha, aha, our eye hath seen it.* He committed his cause to the Lord, *Psal.* 35. 22, 23.

This thou hast seen, O Lord, keep not silence; O Lord, be not far from me, stir up thy selfe, and awake to my judgement, even unto my cause, my God, and my Lord. Thus did *Jeremy* also when his enemies devised devices against him, *Jeremy* 11. 20. & 20. 10, 11, 12. Let then the upright Ones of the earth, when they are oppressed and wronged by the wicked of the world, be of good cheer, and not faint in their minds, but *commit all* to the Lord Jesus Christ, who is Mighty to clear and justifie them, and to take vengeance for them.

Seventhly, *Commit your* WORK *to him.* All your work and way; especially your difficult work wherein you most need his help, look for it, God hath appointed him to be an help, and he is free to help, yea to *work all your works in you, and FOR you.* (Isa. 26. 12.)

Eighthly, *Commit your* CONDITIONS *to him*; Yea, let all, both the *Wicked* and the *Righteous*, both *Sinners* and *Saints*, commit their conditions to him.

I. *SINNERS*, Commit *your Conditions to him*, that you may not perish in your iniquities; he onely can help you.

First, *There is no other name under Heaven given among men, whereby you can be saved.* (Acts 4. 12.) Neither is there need of any other,

other, forasmuch as *he is able to save them to the uttermost, that come unto God by him.* (Heb. 6. 7.) And therefore hasten away from the Devil, world, and your own selves, and all vanities, lest they be your ruine; and *commit your Conditions to him*, and you shall find help and healing of all your wounds, and in the end everlasting life, *Acts* 13. 38, 39.

Secondly, *Are you laden with sin?* so that you *cannot look up* with any confidence or cheerfulnesse of spirit, (*Psal.* 40. 12.) *Despair not*, do not say, *There is no hope*: (as *Jer.* 2. 25.) Christ hath both power to forgive, and destroy sin; his blood can cleanse from all sin, Mat. 1. 21. 28. 1 John 1. 7, 9. His Spirit can crucifie the flesh, with the affections and lusts, *Rom.* 8. 11, 13.

Thirdly, *Are you ignorant of the way of salvation?* Do you sit in great darkness? God hath given him to be a Light to the *Gentiles*, to open the blind eyes, (Isa. 42. 6, 7.) and he can make you that are darkness, light in the Lord, (as those in *Eph.* 5. 8.) him self hath said, *That he is the light of the world, and he that followeth him shall not walk in darkness, but shall have the light of Life*, John 8. 12.

Fourthly, *Are you the Devils Captives and Slaves to do his will?* Jesus Christ can deliver you from that servitude also, he can turn

you (as he hath others) from the power of Satan unto God, (Acts 26. 18.) to be his Servants, and Sons, blessed for ever: Yea, *however* it is with you, he can help you; therefore to day while it is called to day, while he tenders his help and salvation, do not neglect it, lest hereafter when you call, and cry to him for it, he refuse to hear you at all, (*Heb.* 2. 3. & 3. 7.--11. *Prov.* 1. 22, 23, 24.)

II. SAINTS, *Commit your Conditions to him also*; your most afflictive Conditions, *Cast all your burthens upon him*, according to that word, Psal. 5. 22. *Cast thy burthen upon the Lord, and he shall sustain thee.*

1. *Commit your* OUTWARD CONDITIONS *to him*, all your bodily concernments and troubles; As

First, Your *Reproach*; he is mighty to *roll it away*, Jos. 5. 9. And he will assuredly *bring forth the righteousnesse of his people as the light, and their judgement as the noon day.* (Psal. 37. 6.)

Secondly, Your *Poverty*, and *low estate*, as it is said Psal. 10. 14. *The poor committeth himself to thee, thou art the helper of the fatherlesse.* It is the work of this Mighty One *to deliver the needy when he cryeth, the poor also, and him that hath no helper*; (Psal. 72. 12.)

Thirdly,

Thirdly, Your oppreſſions and perſecutions, he can deliver from them, he can and will burſt every band, and take off every yoke, and alſo break in pieces the oppreſſor, *Pſal.* 72. 4.

II. *Commit your INWARD SPIRITUAL Conditions to him.*

Firſt, All the troubles and burthens of your ſpirits, which are moſt heavy, and hard to bear, as it is written, *A wounded ſpirit who can bear?* Prov: 18. 14. Make uſe of the arm of Chriſt, which he ſtretcheth out for your help, your ſouls ſupport, and ſalvation; and *come to him* (according to his gracious invitation) *all you that are weary and heavy laden, and I will give you reſt*, (Mat. 11. at the end) and your ſhall find help in every time of need. (Heb: 4.)

Secondly, Are you *ſuch as the Devil tempteth, and thruſts ſore againſt, that you might fall?* Commit that condition to Chriſt, that he may be your helper therein, foraſmuch as he is *appointed* of God; and *in that himſelf hath ſuffered, being tempted is able to ſuccour them that are tempted*, Heb: 2. 18. And to *keep you from falling*. (*Jude* 24.)

Thirdly, *Have you been overcome by the Temper?* Still look unto Chriſt who is *mighty to recover you* out of the ſnare of the Devil, & to raiſe you up again, (1 *Joh.* 3. 8.)

Fourth-

Fourthly, *Are you men and women of sorrowfull spirits, and full of heavinesse? Lye at the feet of him whom God hath sent to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oyl of joy for mourning, the garment of praise for the spirit of heavinesse,* Isa. 61. 2,3.

Fifthly, *Do you find a Combate within you, the flesh lusting against the spirit, and the spirit against the flesh,* so that you are hindred *from doing the good you would,* Gal. 5. 17. and sometimes *brought into captivity to the Law of sin,* that you even cry out like wretched undone men, *Who shall deliver us from the body of this death?* Rom: 7. 19, 23, 24. *Commit this* condition to Christ also, who *is able to subdue* your corruptions, and to set your souls above your *lusts,* and to make you (as he did *Paul*) victorious over all evil; so that you shall say with him in the like condition, *We thank God through Jesus Christ our Lord. Thanks be to God which giveth us the victory through our Lord Jesus Christ,* Rom: 7. 25. 1 Cor: 15. 57.

USE. *Put your selves into Christs service.*

There are TWO THINGS usually *discourage* souls from Christs worke; the

Mighti-

Mightineſſe of Christ to help, doth encourage againſt both.

First, *DIFFICULTY*: Chriſts ſervice is apprehended to *be hard and difficult*; and the ſoul that is ſometimes ſomewhat inclined to it, doth ordinarily put it off with theſe or the like arguings, *I cannot perform it, if I ſhould undertake it; if I ſhould profeſs Chriſt, I ſhall not hold faſt my profeſſion, but diſhonour him by apoſtacy; if I ſhould name his Name, and not depart from iniquity, I had better make no mention of him: I know I ſhall never be able to pray as others do, nor ſo to learn, nor underſtand the Myſteries of the Kingdome, nor to deny my ſelf, and forſake all for Chriſt; and therefore I had as good abide as I am, and not mind things that are TOO high and HARD for me.*

You know what *Anſwer* Chriſt made to his Diſciples in the like caſe, Math. 19. 26. *With men this is impoſſible, but with God all things are poſſible.* And though of your ſelves, as of your ſelves you are not ſufficient for the leaſt of theſe things, (2 Cor. 3. 6.) yet through the help of Chriſt, you may perform them all; he can make the dulleſt to underſtand, and the weakeſt mighty to do his will, and it is his work to *ſtrengthen the weak hands, and confirm the feeble knees, and to make them that are of a fearfull heart, bold and ſtrong*; yea, he performeth all things for his

his Servants: And thus through Christ strengthning of them, they experience his *burthen* to be *light*, and his *yoke easie*, Mat. 11. 29. Therefore let not the thoughts, nor fears of difficulty hold any off from Christs service, seeing he is so *able to help*.

Secondly, The other Discouragement *DANGER*. He that engageth in Christs work heartily and throughly, exposeth himself to *danger*, (as some men count danger) his *Name*, *Liberty*, *Estate*, and *Life* it self is in danger of being lost; and the consideration of these things keeps off many from professing and serving Christ according to his pure, and glorious Gospel.

But to *Answer*. But what though dangers be many, and great, it is enough to encourage to his work, that Jesus Christ is a *Great One*, and a *Saviour*, mighty to help, and deliver in, and out of dangers: it was dangerous in the eyes of men for *Shadrach*, *Meshach*, and *Abednego*, not to worsh p the *Golden Image* which *Nebuchadnezzar* the King sat up, as the generality of the people did, for they were cast into the midst of the *burning fiery furnace*, and yet they were safe there, having *the Son of God with them*, who did so keep them that they had no hurt, *Dan*: 3. It was dangerous for *Daniel* contrary to the *Kings Decree*, *to pray three times a day*,

day, his Windows being open in his Chamber towards *Jeruſalem*, for he was caſt into the *Lions den*, and yet he was ſafe there; God ſent his *Angel* and *ſhut the Lions mouths*, ſo that no manner of hurt was found upon him, *Dan:* 6. 10. It was *dangerous* alſo for *Eſther* to go in to the King, contrary to *Law*; And yet it made way both for her *own*, and her *peoples* preſervation, and ſafety. It was *dangerous* likewiſe for the *Apoſtles* and *primitive* Saints, to preach, and practiſe, *contrary* to the *commands* of the *Rulers*, and cuſtomes of the people: And yet Jeſus Chriſt being with them, according to his promiſe to help and ſtrengthen them in their work, they did wonderfully prevaile, and proſper, as in *Acts* 4. 18, 19, 20, 29. *Acts* 5. 17, 18, 19, 20--28, 29--38, 40, 41, 42.

Therefore let not *feare of danger hinder any* from yeelding up themſelves to the ſervice of Chriſt. And you that are ſo carefull to *avoyd* danger, conſider that you *bring* your ſelves into the *greateſt* danger, by declining his work. While you ſeek to *ſave your ſelves*, you looſe your ſouls and ſelves; While you ſtudy to eſcape the danger of *mans* hatred and wrath, you fall into *danger* of the diſpleaſure of the moſt *high God*, yea into danger of eternal Damnation, (*Math:* 16. 25, 26. *Mark* 8. 34--38.)

USE

USE of CAUTION.

Take heed you do not abuse this Doctrine of the help of Christ.

First, *That you be not idle, and negligent.* It was never the purpose of the Father in his *Appointment* of Christ to *help*; nor yet of Christ, in his willingness and readiness thereunto, to *exempt* his people from any duty; but to strengthen, and *encourage* them against every *difficulty* therein. Christs help is not to *indulge* the flesh, but to *quicken* the dull spirits of his servants. Yea the *Doctrine* of the *help of Christ*, is so farre from being a principle of *looseness*, and *slothfulness*, as that it *engageth*, and worketh up the soules of those that do understand it aright, unto a faithfull, vigorous, and cheerfull performance of the will of God. And indeed, Christs *help* doth *suppose*, as his peoples *weakness*, so their *willingness*, and *diligence*. The help of another, doth imply, that he that is holpen, is exercised, and doing what he can in his business. And therefore, when *Christ* is *helping*, be *you* a *working*, lest you provoke him to anger through your *slothfulness*: for the same Lord Jesus Christ, who helpeth the weak, and willing; will *condemne* the *slothfull servant*, Math: 25. 26. (This is not Ipo-

ken

ken to deject those that are grieved, and would grieve more for their own slothfulness.)

Secondly, *That you do not limit Christ*: It was the *Jewes* fault of old, for which God was so angry with them, *They limited the holy one of Israel*, Psal. 78. therefore *do not limit this* Mighty one, and his *help at all*.

First, *Not to MEANS*, that either he must help by this, or *that means*, by this, or that *person*, or persons, or else not at all. This is too usuall among men. *Naaman* will prescribe *meanes*, and limit *Elisha* to *them* to accomplish the cure of his Leprosie. He was *wroth*, and said, *Behold, I thought, he will surely come out to me, and stand, and call upon the Name of the Lord his God, and stroke his hand over the place, and recover the Leper. Are not Abana, and Pharpar, rivers of Damascus, better than all the Rivers of Israel? may I not wash in them and be clean?* 2 Kings 5. 11, 12. This was also *Moses*'s fault, God bade him *speak* to the *Rock*, and he neglected that, and instead thereof, he *smote* it *twice*, Numb. 20. 8, 11. And surely it is very *dishonourable* to Christ, and *unbecoming* Saints, to *limit* him to *means*, that can help by what he pleaseth; and hath usually holpen, and saved his people by weak, and foolish things, and things that are not; that no flesh might glory in his

his presence, 1 *Cor:* 1. 26, 27--29, 31.

Secondly, (Limit not the Lord Jesus) *to time, your own time*; Christ must help *now*, or *never*, (say some,) *If not now, we are undone*; as if Christ knew not *when* to help, or could not help at *one time*, as well as at another. Indeed there is *a set* and *appointed* time when Christ will *more eminently* appeare for the deliverance and salvation of *Zion*, yet he is an help to her at all times.

Thirdly, *Limit him not to particular straits and conditions*; As if Christ could help in some cases and conditions onely; thence saith some Christian in his heart sometimes; *Christ helped, & delivered me out of such, and such a temptation; but he cannot deliver me out of my present strong temptation*; He *hath* mortified such and such a lust, but he *cannot* subdue this unruly lust; he *hath* wiped away my reproach, but he *cannot* break my bonds; he *hath* provided for me in such and such a condition, but he cannot furnish a Table for me in the Wilderness (as those said, *Psal:* 78. 19.) What is this but to *Eclipse* the glory of this *Mighty One*, who is an help in *all cases*, and *conditions*, as hath been shewed?

Fourthly, *Limit him not to particular persons, to some of Israel*; Let none say, as some (even of *Israel*) have sometimes spoken, there is help in Christ for *such*, and such; but

but not for *me*; I am excluded, and cut off from partaking of it. But ſoule, take heed thou doſt not *exclude* thy ſelfe from a participation of Chriſts help, which extends to *all Zion*, to the *whole flock*, to the *weak* and *ſick*, as well as to the *ſtrong*, and *ſound*; yea eſpecially to the *weak*; according to that good word of the Lord, *Ezek.* 34. 15, 16. *I will feed my flock, and I will cauſe them to lie downe, ſaith the Lord God, I will ſeek that which was loſt, and bring againe that which was driven away, and will bind up that which was broken, and will ſtrengthen that which was ſick*; yea, it is ſaid of him, *He ſhall gather the lambes with his Arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young*, Iſa: 40. 11. Therefore do not *limit this* holy One in any wiſe.

Uſe. *Seek to Chriſt for help in every time of need*; whilſt others are looking and ſeeking to Creatures like to themſelves, for help, and can finde none, their eyes failing for their vaine help; do you look to him who is both *Mighty*, and *ordained* of God to help, and then you ſhall be ſure to finde; when you *ſeek with your whole heart*, (*Jer:* 29. 13. *Pſal:* 20. 7, 8.) He is the great helper, and Saviour, and there is *none can help like him.*

None ſo Authoritatively, he, having all

power both in heaven and earth, he commandeth deliverances for *Jacob*, Psal: 44. 4.)

None so tenderly, and compassionately; In his love, and in his pity, he redeemeth, and saveth his people, (*Isa:* 63. 9.)

None so seasonably; he is a very present help in time of trouble, (*Psal.* 46. 5.)

None so constantly; he is an help for ever, (*Psal:* 12. 7.) therefore seek to him above all others.

And having found help from him in time of need, be sure you carry it well towards him, let your Conversation to him-ward be as becometh this grace; be especially carefull,

First, To *SERVE HIM THE MORE FREELY*; he both deserves, and expects it at your hands; had you found him, either unwilling, or unable to ayd you, you might have had some plea for your backwardnes to serve him, but seeing he hath been ready to assist you in every business, how ought you to be ready to answer when he calls, to go when he bids you go, and to do what he bids you do, and that with a willing, and cheerfull spirit? Let your experience of his help, make you forward to his work, so shall you finde, that *he that hath*

hath holpen, will help, and he that *hath ſaved*, is *ſtill mighty to ſave.*

Secondly, To *CLEAVE TO HIM CONSTANTLY*; It will be your wiſdome, and greateſt ſafety to ſtick to him whom you know to be both mighty, and faithfull; oh, *forſake not him in* any *condition*, whom *you have found an help in* every *condition.*

Thirdly, To *PRAISE HIM CONTINUALLY*; make him evermore your ſong, who hath been alwayes your ſtrength, (*Iſa:* 12. 3. *Iſa:* 38. 20.) This did *David*, as appeares, *Pſal:* 71. 6. *By thee have I been holden up from the womb, thou art he that took me out of my mothers bowels; my praiſe ſhall be continually of thee:* Yea, give him all the glory of all *your* works, which are indeed rather *his* than *yours*, being wrought by his ſtrength and help. The *Apoſtles* carriage, as in other things, ſo in this, is worthy of imitation, who when they had wrought *miracles* by *Chriſts* power, were carefull to give *all* the glory to his Name, (as *Acts* 3. 12, 13. *Acts* 14. 13, 14--18, &c.) The like we reade of *Charles* the *fifth*, who after he had obtained a great Victory, ſaid, *I have Conquered in the Name of Chriſt Jeſus*; I ſhall onely ſay, *Go you, and do likewiſe*; for *Worthy is the Lamb that was ſlaine, to receive power,*

and riches, and wisdome, and strength, and honour, and Glory, and blessing, for ever, and ever. AMEN.

PSAL. 35. 10.

יהוה מי כמוך מציל עני מחזק ממנו

Ha: Jehovah quis sicut tu? eripiens afflictum a fortiore illo:

APOCAL: 15. 3.

Ἄδουσι--μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου,
Cantant--Magna et mirabilia illa opera tui,
Κύριε ὁ θεὸς παντοκράτωρ, δίκαιαι καὶ ἀληθιναί,
Domine qui Deus omnipotens: justæ et veræ
αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἁγίων.
Illæ viæ tuæ, O Rex Sanctorum.
Τίς οὐ μὴ φοβηθῇ σε Κύριε.
Quis non timebit te Domine?

THE END.

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PAge 1. Line 8. *read* contains. Page 83. *Secondly, read* XXIIIy. IIIy.

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